The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME XLVIII.

1926

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JACKSON, MISS., December 23, 1926

VOLUME XXVIII, No 50

Why should not every able-bodied undergraduate student be required to earn a reasonable part of the expense of an education? At Princeton alone, according to a late report, 335 students earned an average of \$562.15 each.—The Baptist,

Did Washington quit fighting when Benedict Arnold turned traitor? Hardly. He put up a still better fight. Neither will a genuine Christian slow up in his giving when it is discovered that some treasurer of mission funds has, like Judas Iscariot, filched from the Lord's treasury. We thank God for the multitude of honest treasurers and faithful officials, and marvel that so few unworthy men are found among them.

From the far away Panama Canal Zone comes a protest against the refusal of Queen Marie of Roumania to refuse a delegation of American Baptists who wished to intercede in behalf of their Roumanian brethren who are being persecuted in their own land. Missionary George F. Austin, formerly pastor at Ellisville, but now on the Canal Zone, has an article in the Star and Herald, a daily published in two languages on the Zone. We are glad he took this occasion to let the world know the feeling of Baptists on this matter. May the Lord greatly bless his message and ministry in that country where the liberty of the gospel is greatly needed.

In all your songs of praise if a few bank notes were introduced it would not mar the music and might make music in the hearts of the poor.

All Southern Baptists will be sorry to lose Dr. M. E. Bodd from our number. He has been pastor at Shreveport for fourteen years, and has seen this church grow to one of the greatest in America. He goes to Los Angeles, California, where we are sure his ability will have an ample field.

On Sunday afternoon Griffith Memorial Church in Jackson kept open house in the interest of the 1927 budget. The people came in groups every fifteen minutes. They were encouraged to ask questions and the whole purpose of the budget was explained to them. Then the group passed into another room where they signed up the pledges for the coming year. They had set their goal at \$6,000 for the local and denominational work. Out of a membership of 400 about onethird have already made their pledge, which is a good advance on last year at this time. Over \$4,500 has already been subscribed and the rest will come. Nor the least blessing, was that there was a high spiritual tide, and the people joyfully consecrated themselves by prayer to God as they made their gifts. Pastor D. A. McCall and his people are happy.

A Bill has already passed the lower house of Congress making a large appropriation for enforcing the prohibition law. It was done by a great majority, but not without severe opposition from wet representatives from Boston and New York.

Things are moving in China distressingly toward some sort of climax, and the foreign powers are in great danger of bungling the job. There are 400,000,000 people in China, four times as many as there are in the United States. They are feeling their way to national unity and a consciousness of great power that lies latent in a great nation. They are fighting their way towards unity, as every nation has done, including, of course, our own. Distressing reports come out of China of great suffering. The Southern Army of Nationalists is apparently making its way slowly but triumphantly over the rest of the country. They are not apt to bother themselves about the nice questions of courtesies to foreigners who stand in their way. These people seem to look upon the Soviets of Russia, with good reason, as their best friends. If these two great nations should unite and turn against the western world, then indeed might the Euphrates be dried up for the kings of the East to pass over, Rev. 16:12. We are not a prophet, nor an interpreter of prophecy, but-!

"This Do In Remembrance of Me."

I Cor. 11:24

It is motive which counts with Christ. Things done in His name and for His glory receive the praise of both the Son and the Father.

A cup of cold water given in the name of Christ merits His applause.

Mary's memorial which accompanies the Gospel of Christ into all lands was merited because the precious ointment was given in honor to her Lord. To Judas, the act was waste; to Jesus, it was wealth.

Our Christmas Offering should be in remembrance of Christ. This should be the constraining motive and the impelling passion.

We give gifts to our kinsmen and friends who in turn give to us. Let us not forget the Friend who laid down His life for His enemies; and who, now, "ever liveth to make intercession for us".

We should remember Him by doing whatsoever He has commanded us. To be His friends, we must do this. The Christmas Offering December 26th is for Foreign Missions, Home Missions, State Missions, our Baptist schools, our Aged Preachers, our Orphans and our sick ones, in remembrance of Him who said: "He that believeth on me; the works that I do, shall he do also".

Send your offerings to R. B. Gunter, Corresponding Secretary, Jackson, Mississippi, and they will be divided on the percentage basis recommended by the State Convention and your church will be credited with the amounts on the 1926 program.

With earnest prayer for a useful Christmas, a worthy purpose for the New Year, and a commendable offering, in remembrance of Christ.

Your co-laborer in His name,

R. B. GUNTER, Corresponding Secretary

Thursday,

OBSERVATION AND COMMENT

The burdensome debts on our Foreign and Home Mission Boards and the hampered, distressing conditions of our mission work both at home and abroad, nake sad the hearts of all of us who really believe in missions. Two questions arise in our minds: What is the cause of these debts and this non-support of the very primary task of the churches of Jesus Christ? What is the remedy?

In considering the first question, we can not say, God's people are poor and have no money for His kingdom. This is a time of great material prosperity. Church people are putting much money into pleasure and business enterprises; in some instances they are putting large money into local church buildings, (which may serve the Kingdom, but certainly serve the Pride and fantastic tastes of wealthy congregations. Nor can we say that this non-support of missions is because Baptists have no adequate plan or program, nor that they are lacking in the spirit of co-operation. Baptists always co-operate where their hearts are enlisted. And programs and financial plans that are Scriptural and adequate have been stressed for years; yet there is no increase of the sacrificial spirit, no more bringing the tithes into God's house. Indeed, the situation becomes more discouraging and distressing. We continue to employ more forces to teach, organize and enlist the people; yet no worthwhile advances are seen. The real secret and source of our trouble will be seen, as it occurs to this writer, when we consider the other question. the remedy? What is the way out?

We have planned too much and prayed too lit-We have made programs and had no power. We have been enamored of numbers; we have counted dollars and church members, and therefore estimated results, while we have left God out of our reckoning. Our condition has indicated a fever of doubt, anxiety and impatience, and not a fervor of faith, patience and power. We seem to have forgotten that power and victory come from God. We really need to learn how to take our problems to the Lord. Let's go back to 1 Chron, 21 and read how Satan provoked David to number Israel, and how it displeased God and brought disaster upon Israel, and humbled David's pride and worldly ambitions. Read again Isaiah 31 and see how Israel was at a later day rebuked for depending on Egyptian horses and chariots and not upon God, for their defense against the Assyrians. Also, that is a suggestive story (Judges 6 and 7) about Gideon and his three hundred willing, trusting and courageous men. May we make it a profitable one. Gideon, no doubt, thought 32000 men were too few in number and too poorly equipped to meet the superior forces of the Midianites. God needs men; is dependent on men. But He can use mightily a "mighty" few who are of the right stripe. God's need now is men who know how to pray and trust and commit themselves to His will. Our supreme need is God-His presence and power; light and leadership from Heaven. Is there not a Moses who will go into the mount and linger with Jehovah till the Divine will is known and power is received, who then may come down with shining face to lead us out of the wilderness?

H. D. WILSON.

A contemporary says of Rev. J. R. Kyzar,

"During his pastorate at Bardstown the church has grown in numbers and in consecration. From an annual budget of \$3,600 it has gone to one of \$13,400. During the seven years the church has given for all purposes \$71,711, of which amount \$37,824 went for missions and benevolences. In numbers the church has grown from 192 members to 399 and has been organized throughout."

JESUS, THE MAN Forrest N. Pack

History enthrones Jesus as a great man. Theology glorifies Him as the God-nan. He was like other men in that he was a man of flesh, bone and blood; and possessed normal appetites and appetences. He differed from other men in that he was controlled by a force not of this world, thereby empowering him against every temptation to degrade or prostitute his manhood. His character and conduct were consistent with his claims. Thus his claims of a personal union and oneness with God as His Father were perceived by those who knew him before the necessity arose for him to state them.

The phenomenon of humanity is the miracle of a Person vitally connected in birth, life and death with the race and normal in all respects, possessing no inward consciousness of sin while living and having intimate contact with a world of willful sinners. So we present the great fundamental fact of the Sinlessness of Jesus. The word "sinlessness" denotes "a moral quality whose intellectual equivalent would be freedom from error, i.e., a knowledge that so saw all things as to permit no ignorance and admit of no mistake".

We see this Man to be conscious of humanity's sin-problem, realizing the grip of sin upon the human heart, warning of the awful consequences of sin, forgiving penitent sinners; but he knows no relation to sin other than its Judge. The impression made by Jesus upon the lives of those with whom he came in contact was so profound and convincing that to them argument for his perfect character was superfluous.

Had the Synoptics been taken up with arguments seeking to convince the world of his purity, perhaps there would be occasion to suspect the need for such an argument. No, the sinlessness of Jesus, as the pinnacle of idealism, and the corner stone of truth, stands aloft in the consciousness of those who know him by spiritual experience and needs no scaffolding of men to make it higher.

The attitude and actions of the Man are perhaps the greatest witnesses to his spotlessness. No reformer has so boldly judged sin as he. He is a master of invective. This is the judgment of a righteous One in reaction against the stimuli of evil. There is no coloring of revenge and malice noted as in the judgments of men. His delicate and supersensitive nature discerned every innermest desire to sin in the lives of men. His discernment of evil was microscopic. Perhaps he did place the microscope of his judgment over his own heart to reveal any shadow of variance from his determined obedience to his Father's will. Thank God, there was none!

The quality of forgiveness that Jesus gives is such that the sinner not only feels the burden lifted, but also experiences a change of nature that draws him into the closest fellowship with God. Rather than using liberty for license, he hates the sin he once loved. When has human forgiveness created such a change in a sinner's heart? His forgiveness shows his Perfect Humanity. Sin degenerates and de-humanizes humanity and had there been the slightest trace of sin within the nature of this Man, his sympathy would have been less and his forgiveness could not have been complete. That he might be pre-eminent in humanity, it was necessary for him to have the discipline of temptation so that he might know every struggle that takes place in the human heart, and yet show forth the victory of a dependent trust in God over the snares of the tempter. At every parry of the opponent Jesus sinks the golden blade of truth up to the hilt in the old Serpent. Adam sinned and colored the race with the guilt-stain of his blood. Jesus conquered sin and cleansed the race with the pure-stain of his blood.

Jesus sustained in a peculiar sense the relation of Sonship with God. If we are to admit his sinlessness, his power and authority over sin, his forgiveness of sin and his ability to recreate the lives of sinful creatures, then it follows that he does sustain a relation to God that makes for Deity. He united in himself the immunity of the consciousness of sin and the absolute knowledge of the possessions of a holy God. It is only when we come to realize the vital and organic connection Jesus has with the Father that we can understand the ethical transcendence of the life of Jesus. He embodies the fulness of Deity in Humanity. "All Hail the Power of Jesus Name, Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of ALL".

—Forrest N. Pack,

Hattiesburg, Miss.

CHRISTMAS GREETINGS TO THE READERS OF THE BAPTIST RECORD

The yuletide brings back to our minds the words of the Angel to the Shepherds: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ, the Lord." Then our thoughts go back still further, before the dawn of creation, and we read: "For by Him were all things created, that are in heaven, and that are in earth." And then our minds are filled with wonder that, He "who hath gathered the wind in His fist"; that, He owns "the cattle upon a thousand hills"; unto whom belongs all the silver and all the gold, could not, with it all, pay the price to redeem a mortal soul; but must needs pay the price with His precious blood, to make atonement for our sins. We then turn to the darkness of the day when heaven, as well as the earth, put on mourning, the shroud of thick darkness for the space of three hours while the Son of man, who is also the Son of God, hung upon the tree of the cross, bearing our sins in His own body. But "whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it". But He arose! And now sits on the right hand of the Father in glory. But, before He went away to be with His Father and our Father, in glory, He gave His followers the great commission, which has been handed down to us: "Go ye into all the world, and preach the gospel to every creature".

Let's take new courage for the old, old words spoken by the Angel: "Glory to God in the highest and on earth peace, good will toward men" are still new to us. And so our message to the world is, "good tidings of great joy", that, "He died for our sins according to the Scriptures". And that He was "raised again for our justification". And that the righteousness of God is manifested in that He is "just and the jutiffier

of him which believeth in Jesus".

Such a message is indeed worthy of any sacrifice that we may be enabled by the grace of God to make, willingly offering our material substance to those who are now engaged in this great task of bringing good tidings of great joy to those at home and in foreign lands.

—J. E. Heath, Duck Hill, Miss.

The pre-convention issue of The Christian Index was a charming work of art. Congratulations

Some years ago some poor fish wrote a book entitled "The Negro a Beast," and several other poor fishes read it. The disease spreads, for now a whole school of suckers are saying we are all beasts, both negroes and white folks, or only slightly removed. And every now and then some gowned professor rises to say oracularly that he had rather have a monkey for a grandma than to be made out of mud. But excuse us we prefer the mud road to the monkey boulevard.

Willian

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PENSIONS VERSUS ANNUITIES By William Lunsford, D.D., Cor. Sec'y. The Relief and Annuity Board

Some days ago I clipped from the New York Tribune a statement about the "Teachers' Pension Fund of New Jersey." This fund was established in 1919 and has invested assets of \$10,312,150.00. In the meantime it has paid out in pensions, to teachers, in round numbers the sum of \$5,000,000.00. This means a little less than \$1,000,000.00 per year in the brief period of the fund's existence.

This movement to pension teachers is a part of a great world movement for a definite provision for those who have become disabled or who have grown old in service. It is a popular movement and gaining momentum with every passing hour, it omits no one of the world's great army of wage earners, and can never be stopped until its goal is reached—an adequate grant to prevent want in the sunset of life.

One million of dollars per year paid to the teachers themselves would indicate a good degree of adequacy, since New Jersey is a small state and has a limited number of teachers.

Consider that since the establishment of the fund in 1919 teachers themselves have contributed \$7,612,413.12, while the state in the same period contributed in round numbers \$8,000,000.00, all of which goes to show two things:

A. All adequate pension systems are based upon a plan of mutual financial cooperation, which provides accurately speaking, an annuity instead of a pension. A pension is a gratuitous grant and the word is here employed for convenience because commonly used and understood. The Carnegie Foundation, organized solely to provide grants for teachers and professors, in their disability and old age, made the mistake of granting pensions only, to start with, but found in a few years that it was drifting into financial difficulties; whereupon, the Foundation appointed a committee of business men and actuaries to consider the trouble and make report to the Governing Board. Upon the report of this committee it changed its methods entirely, and began to grant annuities only; that is to say, those who joined the Foundation and expected to be benefited by it in disability and old age, were required to pay a certain percentage of their salaries to the Foundation itself, which was to provide the rest of the money, and in that way a plan of financial cooperation was begun between the prospective beneficiaries and the Foundation, in which a fund is created sufficient to provide an annual retiring allowance. In this way the Carnegie Foundation has proceeded since, granting aid only to those who cooperate with it in making financial contributions to a fund creating the an-

B. In the more than \$7,000,000.00 provided by the state for this "Teachers' Penson Fund" we have a striking instance that where the employee is rendering a public service and not receiving compensation sufficient to provide an old age retiring annuity commensurate with the service rendered. This is especially true of school teachers and ministers of the gospel, in every part of the world.

The financial principles embodied in the Carnegie Foundation, as amended, are precisely those employed in both our present "Annuity Fund" and in our new "Service Annuity Plan" except that with the present "Annuity Fund" the denomination, instead of giving all the money at one time, as the Carnegie Foundation did, undertook to provide the same annually, but under an expressed obligation so vague and general that the requisite amount has never been fully discharged. Under the new "Service Annuity Plan" the provision for providing annuities in fixed and certain and definite. The minister and his church join hands in a plan of financial cooperation by which both are to contribute a cer-

tain percent of his salary, the combined amount being a sum sufficient to provide for him an adequate annuity for his day of disability and old age.

A NEW YEAR MESSAGE By E. Y. Mullins, D.D., LL.D., President—Baptist World Alliance

The background of my New Year Message, as President of The Baptist World Alliance, must inevitably be the tour of Europe and the Regional Conferences held in September and October. This tour was undertaken at the suggestion of the Executive Committee of the Alliance at its meeting in Chicago in 1925. The separated groups of our Baptist family throughout the world will be interested in the fine results of those Conferences, which were planned and organized by our highly efficient Eastern Secretary, Dr. J. H. Rushbrooke. Besides the Secretary, in our touring party were Brethren M. E. Aubrey, Secretary of the British Baptist Union; Everett Gill, representative of the Southern Board in Europe; W. Q. Lewis, representative of the Northern Board, and, for part of the tour, Colonel Towne of London, and Mr. George W. Norton, Jr., of Louisville, Treasurer of the Southern Baptist Convention. All these brethren were powerful factors in the success of the Conferences. So also the groups of leaders in Barcelona, Buda Pest, Lodz, Riga, Konigsberg, Gilsenkirchen, Berlin, Copenhagen, London, and Aberdeen, rendered indispensable and valuable service in planning and executing all necessary arrangements in their respective centres. All European countries were represented by messengers at these Conferences and brought information and inspiration from their various fields. Out of these Conferences I bring to the Baptists of the World a Message of good cheer.

First of all, a Message of encouragement and hope. With very few exceptions our people are animated by courage and strong faith. In some places the conditions are difficult and yet our people are assured of victory. Their morale is unimpaired, and this is of great significance.

It is a message also of heroic endurance of persecution. This is particularly true in Roumania, where the ideals of religious liberty are hundreds of years behind our modern age. Our people endure all kinds of petty and cruel interference with the exercise of the most elementary religious rights, at the hands of the Orthodox Church and the Roumanian Government, and yet they are growing rapidly and present to us all an inspiring example of heroism and faith.

I bring also a Message of opportunity. Europe needs a spiritual religion. It also needs clearer views of religious liberty. New constitutions in most countries incorporate higher views of religious freedom than was formerly the case, but Baptists have a great work to do in leading those nations out into full liberty of worship and work for God's Kingdom.

I bring a Message of growth in influence and power. We met in great auditoriums in Buda Pest, in Riga, in Konigsberg, in Berlin, in Copenhagen. Great throngs numbering from two to three thousand were present. Thousands of these were non Baptists who have become interested in the Baptist message. It is estimated that we addressed between forty and fifty thousand people during the tour.

I bring also a Message of loyalty. Our people are loyal to Christ and the Gospel. They are loyal to our Baptist Message. The recent reply of The British Union to the Lambeth proposals, reaffirming our spiritual principles, has been most heartening to all our Baptist groups throughout the world. Our witness to those principles, given in love, is a manifest fact among our Continental Baptist groups.

Finally, I bring a message of unity and fellowship. The Conferences did much to awaken and promote a sense of world unity and fellowship

among our people. Perhaps this was the most valuable single result among the many good results of these meetings. If the Baptist World Alliance should accomplish nothing else than cement Baptist unity and fellowship it would accomplish a great task. Our people all over Europe are looking forward eagerly to the Toronto Meeting of the World Alliance in 1928. It is to be desired that there be a great attendance from all parts of the World.

It is obvious from the preceding that our Baptist people everywhere should pray and labor not only for the coming of God's Kingdom on earth, but also especially for our suffering and struggling groups that they may be given grace to endure and faith to conquer, and that they may be assured of our abiding sympathy and love, and our readiness to aid them in all practicable ways in their heroic struggles.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION COMPARATIVE STATEMENT OF RECEIPTS BY STATES

May 1, 1926 to November 30, 1926, and May 1, 1925 to November 30, 1925

	1925	1926
Alabama	12,544.84	18,348.76
Arkansas	7,639.71	20,418.30
District of Columbia	5,286.76	2,692.50
Florida	27,401.36	19,242.44
Georgia	34,870.90	47,604.36
Illinois	276.70	2,406.80
Kentucky	52,580.24	57,452.52
Louisiana	11,008.60	13,094.91
Maryland	10,997.98	10,445.70
Mississippi	33,474.83	31,924.42
Missouri	26,687.49	18,728.70
New Mexico	1,819.38	1,463.40
North Carolina	39,756.34	45,037.71
Oklahoma	19,507.63	15,953.78
South Carolina	55,159.16	34,314.09
Tennessee	35,708.12	34,200.00
Texas	38,810.16	66,148.01
Virginia	88,278.71	78,343.14

Total 501,804.91 517,819.54
In addition to the above contributions to the current work of the Board \$8,956.23 has been received on the debt of the Board.

LOYALTY

When I went East to buy goods, unless I was invited to attend church, I went where I knew I would be welcomed-The Church of the Strangers. The Minister, among things, said you should be loyal to God even in a big city. You will go to places here that you would not attend (if they were there for you to attend), because you think your conduct will have no influence over any one. I feel sure that you have your grip or trunk packed ready to go at once if you should receive a wire that some of your loved ones were very low or dead. Now you are just as apt to have to answer a call from God, and you should keep your grip packed, your soul, heart and conscience at ease so you would be ready. I have never forgotten that sermon when in a city especially.

-W. H. Patton.

Announcement was made last week of the consolidation of the two Baptist Colleges in West Tennessee. Hall-Moody College of Martin will be merged with Union University of Jackson. The faculty of Hall-Moody will be incorporated into the faculty of Union. The property of Hall-Moody will be sold, its debts paid and whatever remains will be turned over to Union. Union University began over 80 years ago at Murfreesboro; the other school being organized over 20 years ago.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WHERE DOES RELIGION COME FROM?

Who invented religion? Or shall we say who discovered it? Or was it ever either an invention or discovery? Did it come up or come down? Is it from man or from God? Is it a discovery of man; or is it a revelation from God? Is it man-made, or God-given? It might not be amiss for you to stop reading right here and do a little thinking on your own account.

But these lines are intended to start somebody to thinking and if possible help somebody in his thinking. The above questions would be answered differently by people according to their definition of religion, or according to their angle of vision, or previous habits of thought, possibly by what people call environment, which means in common language where and how you were brought up.

There are people in Russia, for example, who say that religion is an invention of priests or designing politicians for the control of the common people. There have been people in other lands who have given such an answer, but they are conspicuous in Russia just now. If this were true, we could all say the priests and politicians have been a bunch of "smart guys", for they have devised a scheme which has been effective in more folks than any other ever devised. And not only has it reached more folks, but has had on the whole a wonderfully wholesome effect. But the very fact of its practical universality and its beneficial effects makes it impossible to believe that it was an invention of designing men to control the populace.

Again there are people who believe, or say they do, that religion, like Topsy, "just growed", that it came up out of man's sense of fear, or need, or helplessness in the presence of natural power. And so they classify religion either as a superstition or as an evolution, or a mixture of both, possibly originating as superstition and clarified by the universal and inevitable revolutionary process as it approaches nearer to truth.

This is to confuse religion with the capacity for religion, or religious susceptibility in people. To be religious is not to have religion, no more than to have intellect is to have knowledge. Intelligence may mean both mind and information; and so religion is sometimes confused to include religious inclination or capacity when it properly means personal knowledge of God and fellowship or union with him.

Now do knowledge of God and union with him originate with man, or do they come to him by revelation from God? We do not hesitate to say from the teaching of the Bible, from the history of the race and from the testimony of the most devout souls, that religion in this sense comes by divine revelation and gift from God. That is it comes down and not up. It is from without and not from within.

Does someone say this is to deny that any knowledge of God comes to us through nature?

Quite the contrary. Nature does teach us about God. That is to say that nature is one of God's agencies for revealing himself to man. Nature is a revelation. The Bible constantly teaches us this. Read the first half of the Nineteenth Psalm: "The heavens declare the glory of God". Read Romans 1:20: "The invisible things of him since the creation are clearly seen, being perceived by the things that are made, even his divine power and godhead". Read what Isaiah says about God's laying the foundations of the earth and spreading forth the heavns that he might call Jacob to be his son. Would man have had any religion, any knowledge of God but for this revelation?

It is true this revelation is not adequate to our needs. It does not satisfy; it only provokes us to inquire for God. It does not bring relief to a stricken conscience. It does not save us, from our sins; it does not open to us the vista of eternity, without which religion is unsatisfying. There is much more that we need to know about God, may know, do know, beside what is revealed to us in nature.

Hear the cry of souls hungering for spiritual fellowship. David says: "My soul thirsteth for God, for the living God; when shall I come and appear before God?" Job says: "Canst thou by searching find out God; canst thou find out the Almighty to perfection? As high as heaven; what canst thou do? Deeper than hell, what canst thou know?" Jesus says: "No man knoweth the Father, but the Son and he to whom the Son willeth to reveal him".

The most devout and reverent souls have felt most keenly their inability to know God by the unaided reason. "Thou art a God that hidest thyself, O God of Israel, the Savior." "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." Everyone who has learned truly to know God by the revelation he gives us in his Son and in The Holy Spirit, understands something of what Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

THE GRIEF OF SOUTHERN BAPTISTS

The secular and religious papers have carried to all the news of the theft of foreign mission funds by the treasurer of the Board in Richmond. It is a matter so painful and humiliating that all of us feel like placing our hands upon our lips. But there is no disposition on the part of anybody to hide the facts from all or any who are entitled to the knowledge of them. You may read the statement of Dr. McDaniel in last week's Record. You will read statements by others this week. And there will doubtless, be other statements as all the facts come to light and the Board is ready to give them out.

The treasurer of the foreign mission board is not a member of the board, but a paid employe just as a clerk in a bank. He took in the past five years about \$92,000 of the board's money, by a trick which got by the auditors four times a year. It is said that most of this money will be made good, by a bonding company, by the treasurer and by his friends. It is quite possible that the board will not lose a cent of it. Anyway, the debt of the foreign mission board is not made greater by it, and if the shortage is made good, the debt will be less than it has been reckoned hitherto.

This is the first time in all our history that such a thing has happened to Southern Baptists, and we are heartily grieved, but we are grateful that we have had so little of this kind of thing.

The Religious Herald, published in Richmond, whose editor is familiar with all the work of the board, published last week a full account and explanation of the way the theft was accomplished, and how it was finally discovered. We

have heard from many sources expressions of grief, but everywhere there is the determination to carry on the work without slackening of effort or purpose. Extra gifts have been made and others will be made to show loyalty and devotion to the task of giving the gospel to all nations, and our obedience to Him who left us this task to carry through.

Carroll College in Southwest Texas will be discontinued, for lack of financial support.

Brother J. W. McCavok, for several years a missionary in Chile, has accepted the call to Hernando Church and is already on the field. We welcome his kind.

Rev. D. O. Horne has begun his work at Fayette and the church has bought a house formerly used by the Campbellites. It will be remodeled and the people are hopeful and determined.

The churches at Pinola and Strong River in Simpson County have called Brother W.W. Allred and he will move on the field about June 1st, as he is to be graduated from Mississippi College.

On the first page of the Southern Churchman (Episcopal) is a large display call to laymen to wake up. Among the reasons for waking up is that: "Is our church drifting toward Rome? Many think so."

In the recent Convention Board meeting prayer was offered for the Foreign Mission Board, and a petition to God that the defaulting treasurer might be led to repentance. A telegram of sympathy, loyalty and confidence was sent the Board in Richmond.

One of the brethren in the Board Meeting referring to the defaulting of the treasurer of the Foreign Mission Board said it was no worse than many people are doing in Mississippi who withhold from the Lord what belongs to him instead of bringing the tithe into his treasury.

The Panama Times is a Sunday Magazine published in the Zone. It is well gotten up in every way. In a recent issue the first article is one by Missionary Geo. F. Austin on "Baptists on The Isthmus", with a large picture of the beautiful church house built by Southern Baptists.

The Convention Board at its meeting in Jackson last week added \$100 to the salary of Brother L. E. Lightsey for next year. There is no man among us who is a truer missionary and servant of God than Brother Lightsey. He is not serving God for a salary, and certainly what he gets is small enough, but it is good to see this evidence of appreciation.

Jesus' Birthday! That is the reason millions of people now come to celebrate Christmas. How do you celebrate the birthdays of your loved ones? Generally you remember them with gifts to make them happy and show your love for them. Are you making a love offering to Jesus during this celebration of his birthday?

Following the example of some London papers some people in this country have sent out questionaires to paper readers in America, 50,000 readers of 150 secular papers in 40 states. It is said that a larger percentage of responses in America show faith in God, immortality, inspiration of the Bible and the deity of Christ. Eightynine per cent believe in God, but in New York City only 68 per cent, and in the same city only 54 per cent believe in the divinity of Christ. It is said that "in the South the people are extremely orthodox in their views, very generally accepting such doctrines as immortality and the divinity of Christ".

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"In every modern war truth is the first casualty."—Jerome Davis.

Heavenly values in earthly vessels: "But we have this treasure in earthly vessels", II Cor. 4:7.

The Southern Lumber Company of Bogalusa have replanted over 150,000 acres in long leaf pine.

Dr. J. C. Robinson, once pastor at Canton, goes from Orange, Texas, to San Antonio, Riverside Church.

Dr. J. J. Hurt of Jackson, Tenn., gives up the use of tobacco as a protest against the smoking by women.

Bunker Hill Church writes to express appreciation for assistance given by the Convention Board on the proposed church building.

The Baptist says that members of the Masonic order in Illinois are forbidden to patronize or encourage in any way lotteries and raffles.

The Arkansas Baptist Convention passed a resolution favoring a state law forbidding the teaching of evolution in tax-supported schools.

Dr. C. M. Brittain, who has been acting Secretary of Missions in Florida since the death of Dr. S. B. Rogers, was recently elected as his successor.

Dr. M. E. Dodd was recently elected president of the new Junior College for girls in Shreveport, but his going to Los Angeles will, of course, prevent his acceptance.

Why Worry—"In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God."—Phil. 4.

The Captains and the Kings depart: At this writing the announcement is hourly expected of the death of the King of Roumania and the Emperor of Japan.

Brother Guy F. Winstead, one of our Mississippians in the Louisville Seminary, has just concluded a great revival in his Indiana church, in which many souls were converted.

To all to whom these "presents" may come: A joyous Christmas and a Happy New Year. We will greet you again on Jan. 6, there being no issue of The Baptist Record on Dec. 30.

Arkansas Baptists declined to pass a resolution forbidding any board to employ those not in sympathy with the denominational program or who refuses to give it support. Must have been personal.

We hope to have a report of the meeting at East Moss Point, in which Pastor S. J. Rhodes is being assisted by Evangelists Kyzar and Canzoneri. There were said to be great crowds under the tent every night.

Pastor J. Norris Palmer of Speedway Terrace Church, Memphis, in two years has welcomed 269 new members. The Sunday School has grown from 300 to nearly 600 and the budget for 1927 is \$15,000, just double what it was two years ago.

The church at Forest gave Pastor G. S. Jenkins a car for a Christmas present, and we have heard that the four churches to which Brother E. C. Crawford preaches were preparing to do the same thing. These are Raleigh, Mize, Goodwater and Harmony.

"Dementia precox" is the name for a form of insanity when a university graduate robs a bank or kills somebody. It is intended to save the neck of the criminal. The words mean that the poor, unfortunate university graduate is so smart that he is crazy.

Pastor Claude W. Duke reports in The Witness a fine revival meeting conducted by the young people in First Church, Tampa, Fla. The preaching was by Dr. John Lawrence Slaughter, a Mississippian only two years out of the Seminary, and is most highly spoken of. There were 64 added to the church.

It is good to see representatives of the Roman Catholic Church pleading for religious liberty in Mexico. This is a new role for them, and we sincerely hope they will grow to where they will plead for religious liberty everywhere, not only for themselves but for all forms of faith.

A Jewish paper says that Jewish financiers will oppose a loan in London to the Roumanian government because of persecution of Jews in Roumania. We can all sympathize with the Jews in this matter; but isn't that about what Henry Ford has said about Jewish international financial control?

Two deacons were ordained by the Braxton Church Sunday night. Pastor A. J. Linton is working hard and he will now have more help in his work. He has plans for a pastor's home, for repainting the church and a bigger denominational program. It was the editor's pleasure to preach the sermon for this special occasion and the pastor led the ordaining prayer.

STUDENT NIGHT: December. 26th is designated by the Inter-Board Commission for the annual service in the churches for students at home. An alternate date is January 2nd. A suggested program has been mailed to all pastors giving full time to one church. Copies will be sent to others upon request to Frank H. Leavell, Secretary, Bank of Commerce Building, Memphis, Tennessee.

A little three year old girl on one of the big Munson liners between Rio and New York in her promenade with an older sister, stopped to look at some folks in bathing. After looking at it just long enough to take it in, the three year old girl said: "Let's go. I don't want to stay here and see the shame of these men."

She was right. Rev. 3:18 and 16:15 both say nakedness is a shame.

The Mexican Consul General in New York says that the picture published by Liberty Magazine a short time ago showing a rush on a bank in Mexico to withdraw savings by Catholics in protest against the treatment of the church by Mexican authorities is in fact a picture made more than a year before, and really represents the rush of people to make deposits when the bank opened. It looks very much like Liberty is in for a retraction.

Here is the situation religiously in Roumania as concerns Baptists.

Preachers must be Roumanian citizens; their names must be furnished to the local administrative authority; their services must be only in houses designated for that purpose and announced as such to the local administrative authority; conventions shall be held only with the consent of the minister of internal affairs; preachers shall function only in their local churches; religious services are not permitted after 6 P. M.; and attendance of people from other towns is forbidden.

It will be seen that these restrictions are similar to those in Mexico against which Catholics protest. But you have not heard a protest from them about the restrictions in Roumania.

The printing of the State Convention minutes is dependent upon the receipt of the following minutes:

Benton County
Coldwater
Covington
Green
Holmes
Hawamba
Kosciusko

Lincoln County
Madison County
Tishomingo
Wayne County
Winston County
Yazoo County
Zion

Recently we learned of a preacher who was asked to drive fifty miles and back to conduct a funeral. On the way back he had car trouble which cost him about fifteen dollars, but he paid the bill and the people to whom he ministered seemed to think it was all right. Preachers are glad to give their services whenever they can do so and do any good, but it might be possible for them to do more if they did not have to pay all the expenses.

His old friends in Mississippi were glad to greet Brother N. T. Tull at the meeting of the Convention Board in Jackson. He has been for three years Business Manager of the Bible Institute in New Orleans. He believes that Mississippi ought to give more than the small percentage to the Institute which other states are giving, inasmuch as the people of Mississippi have been the largest beneficiaries of the school, having the largest number of students, who also receive a greater amount of financial assistance.

Those who have read the cheering and inspiring letters of Mrs. Rosalee Mills Appleby from Brazil will be glad to know that the Sunday School Board is publishing a volume from her pen. The beautiful spirit she has shown in the midst of sorrow, the steadfastness of her devotion to the cause of which she had given her life, when the death of her husband left her and her infant on a foreign mission field, make sure that her book will be well worth reading. See the advertisement of "The Life Beautiful" on page eleven of last week's Record.

You have probably seen a graveled highway after long use become bumpy and rough and uncomfortable for travel, till it is almost worse than a dirt road. About the only thing that can be done for it is to run a machine over it and "scarify" it till the surface is remade. And haven't you seen some Christian lives which have become unattractive, even repulsive, by carelessness, or neglect until the Lord has to afflict them before they can be made serviceable in his kingdom?

Beginning with the first issue in January The Baptist Record will contain a Family Page, which many have expressed a desire to see in our State Baptist paper. We are glad to announce that Mrs. R. B. Gunter will be in charge of it, and we are sure it will be one of the most attractive pages in the Record. She has many eminent qualifications for this work, both from a literary and religious point of view. Tell all your friends about this and call attention of the young people particularly to this additional feature in the paper.

There may not be another soul in all the world that feels as this writer does about that question which somebody raises every now and then in a religious meeting as to whether the people present were born in the country or born in town. But there is one who is thoroughly tired of it. What difference does it make? Why make artificial distinctions? As a matter of fact not one of those who hold up their hands knows of his own personal knowledge where he was born. This deponent does not hold up his hand one way or another. He was told by creditable eyewitnesses that he was born in a "country town". Now how is he going to vote? Can't we have a rest on that subject?

Walton E. Lee

The State Convention Board, meeting in Jackson on Monday night of last week, organized by electing R. A. Kimbrough, Charleston, President; R. B. Gunter, Jackson, Corresponding Secretary, and Walton E. Lee, Como, Recording Secretary.

The President appointed the committees under which the work was projected and the remainder of the first evening session was taken up in hearing from brethren present, who had claims to present and who could not remain longer in the meeting.

The early hours of the second day morning were given to the work of the committee in preparation of their reports, the Board meeting at 10:30 o'clock. In the adoption of the report on nominations, of which T. W. Young was chairman, all the present workers in the different departments were elected except Miss Mary Etta Buchanan in B. Y. P. U. work and Bros. Johnson and Spearman in the Department of Evangelism.

Miss Cecelia Durscherel was elected to succeed Miss Buchanan, and the election of Bros. Johnson and Spearman was referred to the Executive Committee, to whom was also left the election of others on the evangelistic staff.

All the employees are to receive the same salaries except an increase of \$100.00 in the salary of Bro. L. E. Lightsey as Colporter and the same amount in the salary of Miss Fannie Traylor, the Young People's Leader. The Budget Committee, R. Q. Leavell, Chairman, projected the work for the year 1927 on a financial basis of \$78,340.00. applied as follows: \$1,500.00 taxes on property; \$1,200.00 expenses of Convnetion Board; \$1,500.00 Stewardship Institutes; \$200.00 expenses of State Convention; \$500.00 expenses of S. S. and B. Y. P. U. Convention; \$800.00 sending Baptist Record to preachers and students; \$1,600.00 Sunday School work; \$7,500.00 B. Y. P. U. work; \$7,-000.00 work among students in our State Schools; \$700.00 Special mission work (Indians, Creoles, etc.); \$15,200.00 Pastoral Support; \$9,870.00 Church buildings.

The applications for pastoral support and church building were far in excess of the amount at the disposal of the Board and the "garment had to be cut according to the cloth". The trombone player in the band, as related by Bro. J. D. Ray, wanted to play louder, upon the demand of the leader, but after a desperate effort exclaimed "the trombone ought to be louder, but where is the wind coming from"?

A number of phases of work, recommended by Dr. Gunter, such as a convention of the pastors at some time during the year, defraying the expenses of country pastors to the Baptist Bible Institute, the Summer Evangelistic Conference at Clinton and the employment of a Student Secretary, had to be eliminated because of a lack of funds.

The printing of the history of Mississippi Baptists by Dr. J. T. Christian, the manuscript of which is no win the hands of the Corresponding which is now in the hands of the Corresponding the committee recommended that the Secretary make an effort to find someone who would underwrite the cost. This is a fine opportunity for someone of means to make a contribution that will be far reaching in its effect for good.

Because of insufficient information to act intelligently many matters had to be referred to the Executive Committee for final disposition. This Committee is composed of T. W. Young, Corinth; J. D. Ray, Starkville; R. A. Kimbrough, Charleston; J. A. Taylor, Brookhaven; W. N. Taylor, Jackson; M. P. L. Love, Hattiesburg, and Walton E. Lee, Como.

The next meeting of the Committee will be held about the middle of January, 1927.

A DEFAULTING TREASURER What I Am Going To Do About It J. W. Lee

The afternoon papers of Dec. 8th, announced the fact that the Treasurer of The Foreign Mission Board of the Southern Baptist Convention had defaulted in the sum of ninety-two thousand (\$92,000.00) dollars, about half of which will be a loss to the Board.

Southern Baptists, who are worthy of the name, are grieved, shocked and humiliated. How shall we bear our grief? How shall we stand our shock? How shall we face our enemies?

Shall we quit ourselves like men, or shall we be overcome by our grief, our shock and humiliation? Each individual Southern Baptist must answer these questions for himself.

Maybe the members of our Foreign Mission Board were asleep on their job. Maybe they were not. Maybe the Secretary was careless. Maybe he was not. Maybe the auditor was inefficient. Maybe he was not. Maybe due care was not taken in the selection of a treasurer. Maybe not. If we knew some are to blame, other than the Treasurer himself, it would not relieve our grief, take up our shock, nor remove our humiliation. It might add to them.

There is no avoiding the question: How is this shocking crime going to effect contributions to our denominational budget in which Foreign Missions participate? I can answer that question for no one except myself. I am going to make up my part of the loss. I have never given, nor asked others to give to the "Love Offering" for Foreign Missions only. It is breaking faith with our folks when we ask them to make special offerings to objects supported by the budget, after telling them that the budget takes care of all the participating objects. I have given to a number of objects not included in the budget. because they appealed to me, and shall continue to do so, but my rule has been to contribute to objects in the budget, through the budget and through the budget alone.

But we are facing a loss not contemplated when Foreign Mission percentage of the budget was fixed.

I shall give to the "Love Offering" this time and request others to give. I shall urge all those to whom I minister to make up their share of the loss occasioned by the defaulting Treasurer of the Foreign Mission Board.

If an officer in a Mississippi bank, in which I own stock, should default in a sum sufficient to make the stock value below par, I would be required by law to pay into the funds of the bank a proportionate sum sufficient to make the stock worth one hundred cents in the dollar.

Out of love to "Him, whose I am and whom I serve", I am going to give as large a proportionate sum as my state law would require me to give to the funds of a bank under similar circumstances.

I have often wondered why Jesus selected Judas as one of the twelve. The Saviour certainly knew when He chose Judas that he would be elected treasurer. Then why did he choose him? think the answer came last night while I was nursing my grief and trying to absorb my shock. It is this. Jesus knew when He committed his earthly cause to His disciples, and their successors, they would make mistakes and put unworthy men in trusted position. So in order to have the personnel of an organization similar to those He knew would exist in His absence He chose to do in His knowledge what He knew we would do in our ignorance. This was not putting a premium on dishonesty, but to keep us from being discouraged and overcome by our mistakes. We do not think of the early disciples as all Judases, but we magnify their characters and rejoice in their success in spite of the fact that they had a traitor as treasurer.

So, I am going to rejoice and thank our dear Heavenly Father for His manifold blessings on

the work of our Foreign Mission Board, in spite of the fact that they ignorantly selected a thief as treasurer.

SOUTHERN BAPTISTS AND THEIR CONVENTION WORK

W. O. Carver, Louisville, Ky.

The developments of the last years and the present situation of our missionary work raise in the minds of those who face the full facts a question whether we are losing our denominational consciousness and conviction. Are we any longer members of the Southern Baptist Convention, or are we only local, and at most State Baptists?

Both our mission boards are under almost destroying debt, and have been compelled to cut their budgets to a point that literally means disaster to our foreign mission work and mutliation of the work and functions of the Home Board. It has so often been said that this is not due to the extravagance or to any want of ordinary prudence on the part of these boards that this ought to be known to all.

Let us face one definite fact that puts the case in a way that I have not yet seen it put. Since the projection of the 75 Million Campaign in 1919 the money given by the Baptists of the South to Baptist work has doubled, and for all religious causes has increased to probably three fold. In that time the amounts devoted to the work of the mission boards of the Convention first increased promisingly, but never on a par with amounts devoted to local and state interests. Then five years ago a decline set in and has continued to the present. Now what do we see? The budget of the Foreign Mission Board for 1927 is almost exactly the same as the receipts of the Board reported to the Convention in 1919, that is for the year falling chiefly in 1918. After nine years of "advance" and of praising ourselves for our great growth we have the same budget for our work in the whole world outside our own land that we had when our great forward movement began. The budget of the Home Board for 1927 is actually less than the receipts of that Board nine years before.

This situation is alarming and condemning. It raises most seriously the question whether we are rightly called missionary Baptists, or have any right to think of our denomination as mis-With wealth of Southern people-including of course the Baptists-increased almost beyond imagination, and with great increases in the money we put into the treasuries of the local churches and through them into the more general treasuries, we still held our missionary support to the low level of nine years ago. For every item of work outside our own churches and states less than one tenth of our giving is now devoted. In these few years we have come into new world conditions, inviting and, compelling as never before. Our boards and our missionaries were instructed and invited to make larger programs. These were made and the work entered upon. Then came the decline in support and at once began also the efforts of the boards to make the budgets meet the shrinking support. Year after year the work has been cut. We have deeply disappointed our native brethren in all our fields by failing to meet our promises and assurances. We have shamed ourselves in the fact of the various Christian workers of all names and in all lands. We have brought upon our selves the scorn of the wicked and the ungodly. The name of our Lord is reproached because of our failure.

Now has come the stroke that kills. Letters are coming to me, as to other interested friends of the missionaries abroad, that wring the heart to limpness. Our Home Board is reduced to using a very large part of its shrunken income to meet interest and the necessary payments in reducing the capital debt. Missionaries on fur
(Continued on page 7)

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget
every church contributing every week to every cause, in propor

PRESERVING THE BUDGET

Those of us who attended the recent session of the State Convention were impressed with the steadfast purpose of the Convention to preserve the Unified Budget. Surely God's spirit was leading; and pointed the way for a steady and equable growth along all Kingdom lines.

We have made great progress the last few years, and especially during the past two years in enlisting the churches and leading them to adopt the Unified Budget. We should be able to add many more to the growing list this year. We should keep on in this direction until we have brought all to see that this is the only feasible way to finance our work. We have been too prone to launch movements and then proceed to abandon them before we have sold them to our people. Let us not grow weary in welldoing. We are proceeding in the right direction. Let every pastor, and every leader in all departments of church work, continue to show our people the advantages of the Unified Budget. It is the only way we can stabilize our denominational programs, build our institutions and save our credit. Every Kingdom enterprise can be financed by budget giving. The budgeted church, the budgeted institution, the budgeted denominational program, with their budgets all made annually, is the only business-like and scriptural method for carrying on the Kingdom of God, and, except for a few large gifts by our men and women of large means, it is, no doubt, the way Southern Baptists mean to take care of all Kingdom interests in the future.

There should be no letting down on the part of anyone. If your church has not put on the Every Member Canvass for the 1927 Cooperative Program, you should immediately launch a vigorous campaign and secure from every member a pledge for local and denominational work, to be paid week by week.

TWO NOTABLE ADVANCES

The First Baptist Church, of Picayune, through "The Church Chimes" Sunday, Dec. 5th, 1926, gives the following information:

"The Progressive Move of the Finance Committee

What will mean more for the spiritual growth of our church and the advancement of the Kingdom of God than most any move made recently in our church will be proposed by the Finance Committee Wednesday night. The committee last Wednesday night unanimously agreed to recommend to the church a fifty per cent division of our budget for 1927 between our own church needs and the Baptist Cooperative Program. Such a plan has been the heart burden of virtually all the Finance Committee as well as of the pastor. We believe our great missionary church will heartily and unanimously vote such a division next Wednesday evening."

"The Proposed Financial Budget for 1927\$ 6,513.00 For local purposes Cooperative Program (Missions, Education, Benevolence).....\$ 6,513.00

Total 1927 Budget.

Later Letter

"Picayune, Mississippi, Dec. 10, 1926.

Our people are happy over the matter, especially since we decided to go to the 50% division instead of securing an educational director for our church. The unselfish sacrifice they made is making them happy over it."

If every pastor and finance committee in the

State would get on the job in this way all our financial problems would be solved, and we would put not less than \$1,000,000.00 a year into denominational work.

> "Red Banks, Mississippi, Dec. 8, 1926.

Pleasant Grove Baptist Church, Marshall Coun-

ty Association.	
Present membership	1
Male members	-
Female members	1
Absent members	,
(Not supporting church, who	
live in other states.)	
Invalid members	
(With no means of support.)	
Number contributing to church and Program	1
	-

We realize that the future does not look very bright, but feel that it is unwise policy to dis-We have a good weekly prayer-meeting. The ladies have one of the best Missionary Unions in the State. A B. Y. P. U. has been organized, and seems to be working very well.\$300,00 Amount pledged to 1927 Program 250.00 Amount to pastor's salary

\$550.00 Total.

Or, an average of \$50.00 per member. Sincerely.

(Signed) -Tracy L. Harris, C. C."

I am using this without the knowledge of Brother Harris solely for the purpose of stimulating others to greater sacrifices. You will please note that this struggling church has subscribed an average of \$50.00 per member, which does not include other local expenses outside of pastor's salary. This is a remarkable showing, and we hope that the two notable incidents cited here will stimulate all of our churches to do their best for the 1927 Program.

DR. W. P. PRICE BEHIND THE BUDGET

We take from the snappy Bulletin of the Baptist Church, Magnolia, the following:

LET'S FINISH THE BUDGET! See the last one of us before we stop. God's people will do right! Give them a chance, and see if this is not so. Everybody subscribe the tenth, and start the NEW YEAR in a brand NEW WAY, and, for once, put the church on "a cash basis". It's easy if we go at it in God's way; anyhow, we ought to give God's way AN HONEST, FAIR TRIAL, and then if it doesn't work-if we don't give more and have more to give, as He promises,-then go back to the old, slip-shod, haphazard way of giving, "if I feel like it", after having spent extravagantly on everything elseeats, movies, trips, smokes and such like.

"His Best Suit"

"My neighbor was very boastful of the things he owned. He had nothing to fool away on churches, missions and charities. No one should dictate to him what he did with his own money. One night, my neighbor went away-at the call of God! The only thing I missed after his departure was his best suit of clothes. The house, the furniture, the farm, the cattle, the money, everything down to his dog, his pipe and his pocket knife remained just as they were. My neighbor will never come back-why then did he not take these things with him? Simply because they were not his to take. He never owned them-he occupied one of God's houses, lived on one of God's farms, handled some of God's money

and was given a great opportunity to use them all for God's glory. But when his lease expired, he had to vacate the premises and take nothing but his own character with him. He was called to render account of his stewardship"—about which he had never thought, poor man!-Br. John W. Phillips.

(Continued from page 6)

lough are notified that they may not return unless there is marked increase in the resources by May. One of these men, at home because of a breakdown, has written me that he would rather die than not be permitted to go back to his work. I do not see how he can recover unless there is hope to inspire him. Others are in similar case. Missionaries on the field are declining to take their furloughs for fear that their permament retirement will follow. Others have the heart taken out of them by the continued refusal of the brethren at home to give them the equipment promised and without which they cannot make their lives count for half their worth. Some of the most important work that we have is now at the point of complete collapse and surrender unless help can be assured within three months. On the day I am writing I have a letter from the President of our school in Japan saying that all our pledges and our implied obligations to parents, students, the government, and the cause of our gospel are in jeopardy. This is one instance. To permit this failure, and at least a dozen others, will mean that we lose a large part of what we have gained in position and influence, and that it will take twenty years of steady support and progress again to restore the confidence and prestige we now have.

All this comes at a moment when the Lord is showing His readiness to use us in the work at home and abroad as never before. His blessings have been most abundant, His power most manifest. His challenge to us the greatest.

I do not speak now of the effect of all this on the integrity and unity of our Convention, and of the hope for its continued growth and usefulness. I do speak of the sin against our children and against the generation that is coming on if we allow the vision and the devotion to the kingdom of our Lord and the world work of His gospel to lose its power with us and with them. We are truly at a point where we should tremble for our denomination and for the spiritual life within us.

The most distressing feature of it all is the failure of so many of our men who should be prophets in this hour to sound the notegof challenge, or to seem to feel the weight of the problem, or the conviction of the duty. It is time for us most seriously to ask whether we are ready to wreck our Mission work and destroy our Convention.

TELEGRAM FROM FOREIGN MISSION BOARD

Richmond, Va., Do not know what Newspaper accounts of Treasurer's defalcation may have reached you and your readers but wish to assure you and them that the truth and the whole truth will be given the brotherhood through the denominational press as soon as it can be ascertained. Auditors are at work on books endeavoring to locate every item of defalcation and every item of assets available for reimbursement and the Board will at the earliest possible moment, issue official statement giving as plainly as language can, the facts to the Baptists of the South who have a right to know, all the facts. I crave prayer for the Board for which distress is heaped

J. F. LOVE, Cor. Secretary.

An anti-Genesis Democrat is the title of a defeated candidate for governor in Tennessee, given by the Commercial Appeal. This defeated candidate was a conspicuous opponent of the antievolution law.

Send Him Prayer

Rev. 8:3

Women, maidens of His Hand come aside, Leave the lesser things of life and pray Fervent true,

Study all the fields where sins abide, And remember He hath said He is Praying too.

"Goodly women not a few" pause awhile
From the noise and jazz of life
Come away,
Study all the earth where sin is vile,
And remember He is with us
'All the way.

Lay aside all lesser things for a week,
Give the hours of prayer and study
Unto Him;
Learn of all the heathen races
Scattered over distant places,
Pray for them.

He can take the prayers you offer,
He can take the gifts you bring?

And up there,
He can bless and multiply—
He can Satan's hosts defy,

With your prayer.

There's a Swinging Golden Censer by His Throne There He's living, loving, praying, For His own,

And when up your prayers ascend,
Angels take them and they blend
With the rare and holy incense of
His Grace,
And they nour those prayers out

And they pour those prayers out Over all the world about, Bright'ning, blessing, healing, saving Every race.

-Mrs. P. D. Roddev.

Our School for Girls in Kokura, Japan

If our Page this week seems monopolized by one topic, you will pardon your Editor. She believes "there is a cause".

Some five years ago this School was promised \$10,000.00 for an Endowment Fund. This was absolutely necessary if it kept pace with the School System of the government of Japan.

Because we failed to give, the Foreign Mission Board must needs fail to send in this most necessary sum. Our Carrie Hooker Chiles Rowe writes that if we do not redeem our promise we lose out in many ways with our Japanese friends. Much work done by missionaries in the past will be worse than lost.

Read these extracts from a personal letter from her:

"I am just sick over our Girls' School. We cannot get Government recognition unless we have an Endowment of \$10,000.00. Without this our School will be ruined. We will not only lose our face, but our Faculty. Mr. Hara, our Dean, says he cannot stay if we fail to get the Government recognition. Not only the Dean but our best teachers. The Japanese feel that we have failed to do what was promised the girls when the school was opened.

You see unless we get this recognition our girls cannot enter higher schools, nor can they get positions in the Government Schools.

My heart is broken over this condition. Is there not some one you know who will give this ten thousand dollars? You see our first girls graduate in April of next year (1927) and they feel that their five years of study have been wasted.

Mr. Rowe and I have \$2,000.00; and as badly as we need the income on this small amount, we have offered this to help relieve the situation.

I just CANNOT see this School closed. We MUST do something. This is my Child. We have passed through dark days there before, but this seems the darkest day of all.—Signed, Carrie Hooker.

Extracts from a letter from another teacher, Naomi Schell, are here given.

Sister, Brother, who will help?

Our school is on the top of a young mountain just on the edge of the city of Kokura. At the foot of our hill, the North Kyushu Interurban Electric Line passes, and keeps us in close touch with seven cities and over 500,000 people. From these homes have come many into the knowledge of Christ through the school which we maintain here in your behalf. And could we only have the school completed and equipped in such a way as to command the respect of the community, there is no limit to the number of applicants we would have. But with the government schools all around us putting up modern buildings, and equipping them with the best of today's school apparatus; we cannot be surprised that with too few classrooms and insufficient-often no equipment, we get many second and third rate girls.

On the other hand, we have some advantages to offer which even up-to-date plant and equipment cannot take the place of. One of these is English taught by those to whom it is the mother-tongue. English study is considered an absolute requisite to education and the school that can give good English teaching has at least one drawing card. Another advantage unique to our school is the music department. We are the only school in North Kyushu that offers anything like an adequate course in music. Our girls begin piano or organ the second term of their first year, and continue through their fifth year. They learn to love real music and to play a bit of it. On our public program for this year we have numbers from Schubert, Haydn, Kuhlau, Mendelssohn, Chopin and others. Five of our first graduating class are planning to go to higher music schools. Still another feature that the Japanese always remark on, is the view from our school. The government inspector who was here last week said there was nothing like it in Japan. It truly is beautiful—a combination of green clad hills and blue sea against the distant background of purple mountains, with the clearest of blue skies over all. Being on the mountain gives beside the view, the general good health that comes from pure water, pure invigorating air, and daily exercise, for 300 or more of our girls are day pupils, which means that they walk up and down this young mountain every day.

Of course, the most unique feature, to us the reason for the existence of our school is the teaching of Christianity. Every day our chapel service, instead of bowing before the picture of the Emperor as is done in Government schools, is a real devotional hour, and twice a week some one of our faithful Christian teachers gives a talk sometimes on Christianity's influence on society or the nation, sometimes on temperance, most often on Christ and His love and its power in the individual life. Each class has Bible twice a week in the regular schedule. The first year girls, most of whom know nothing of Christ when they come to us, begin with Kanameri Senseis "The Way to Faith". With this introduction, they go into Bible study, and by the time they are graduated from the fifth year, have had practically all the Bible plus an elementary course in Baptist beliefs, and Sunday School Teacher Training. In a year or two, when more of the books have been translated, our graduates who have enrolled for the purpose may receive the Sunday School Board's Blue Seal Diploma Some of the students are doing this work now; and their recent test on Dr. Sampey's O. T. studies was almost perfect. There is a band of Xu girls in the school which corresponds to the school Y. W. A. at home. They call themselves the Roi Ko Kai. "Roi" means the Holy Spirit; "Ko" means

to commune and "Kai" means band or meeting,

so the best translation I've been able to give is "Spirit Filled Band". They meet every Saturday morning for one hour before school. The girls take turns in presiding, often making the one talk of the program though a teacher frequently makes this talk. The major part of the hour is given to prayer and how these girls do pray for their school and their school mates who do not know Christ. Often, they pray with glad thanksgiving for those across the sea who have made the school possible. Of course, not all the girls come to this band, so once each term the band has an open meeting to which all the girls do come. In the spring and in the fall are held special evangelistic services, and most of the decisions for Christ come at this time. Just last week. (70) seventy girls decided to follow Christ. If all of these come into the church, that will make 53% of our students Christian.

We have a school church which conducts services on Sunday, prayer meeting on Wednesday, classes for inquirers, etc. The Sunday School averages an attendance of about 140, including the primary department of tots from the neighboring village. These primary classes are taught by our upper class girls, who thus gain experience in Sunday School work.

Oh! I wish I could show you how God has so wonderfully opened the doors to His messengers here in this land where fifty years ago it cost one his life to admit that he was a Christian. I wish I could help you understand that Southern Baptists have the message which will best meet the need of Japan as she emerges into the modern from her ancient past. I wish I could help you know that truly it is more blessed to give than to receive, that Southern Baptists would have prosperity and joy such as they have never known would they only rise up and do the task they have undertaken. The day is past when it can be considered adequate to open a church in a discarded, tumble down house. Oh yes, the story of Christ's love is just as effective there as anywhere; but while in such a place a few passers by would stop to listen, in an adequate hall, many, many more would hear the same story, believe and be saved. Of course, I do not mean to say that we are working in tumble down shacks-that is merely illustrative of the inadequacy of the equipment with which we are compelled to work. No single bit of our work is supplied with either the funds or the workers to do well the work that has been undertaken to say nothing of undertaking the new work that is waiting for us. Of course, we know how useless it is to undertake what we cannot do, and we know as long as the debt continues, the Foreign Mission Board cannot send us more workers and more funds; so we are just trying to use every dollar twice and every hour about four times.

And ever and always we are being grateful that the Lord called us, and that you have made it possible for us to answer His call to this "land of the rising sun". But the clouds of ignorance, Emperor worship, skepticism and prejudice hide the sun of God's love from so many. Pray! givelcome! and help us roll back the clouds that the sunlight of love of God and salvation through Christ may penetrate into every home in reach of our churches and schools.

Yours for Christ in Japan,

-Naomi Schell.

SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE, MEMPHIS, TENN.

January 18-21, 1927.

All of those who expect to attend this meeting at Memphis should secure identification certificates at once and should write to Mr. S. Carroll White, Bickford Station, Memphis, for reservations. Good hotel reservations are available and also bed and breakfast will be furnished in private homes at the rate of \$1.50 a day. Please make reservations immediately.

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B. Y. P. U. Department

"We Study That We May Serve" Auber J. Wilds, Field Secretary



This is the time of good cheer. Good cheer, why? Because "this day unto us is born a Savior", and what a wonderful Savior He is. "There is no other name under heaven whereby we must be saved"... How grateful we are that we have Jesus for our Savior, and since He is our Savior He is justly entitled to be our Lord as well. This is a fine time when we are thinking of Him in a special way to yield our all to Him and to say to Him, Dear Lord from now on I would have thee come into my life in a fuller way that I may be to you and to your cause all that I should be.

As a member of one of Mississippi's 1,300 B. Y. P. U.'s I want your to catch the real spirit of Christmas, that spirit is a spirit of love, love not for self, but love for Jesus first of all and then love for those in the world who are less fortunate than are we. They may have more of this world's goods, but poor in spiritual things, they are the ones whom we are to love to the degree that we will seek to make them happy through the gift of our prayer. Of course we want to help those who are poorer than we in material things, there are many who will be forgotten this Christmas except Christian people remember them. As B. Y. P. U.'s let's remember to pray for the lost and also to . minister in a material way to some poor unfortunate soul, then you will have a happy Christmas, and my wish for you is that you may have a happy Christmas and my wish for each of you is that yours may be a happy Christmas and that 1927 shall be for you the most successful of all the years thus far.

In service,

-Auber J. Wilds.

Briefs from the Directors' Conference

Conference was held in Jackson at the First Baptist Church on Friday, December the 10th.

Mr. J. E. Lambdin of Nashville was the guest of Mississippi B. Y. P. U. Directors at the Conference, and brought a splendid message on "The March of the B. Y. P. U." In this he showed us how the B. Y. P. U. is gaining in number of unions and with this how it is gaining in efficient, effective service. brought out the fact that we have 500 B. Y. P. U.'s on our foreign fields and that in some of our foreign fields they have gone far

enough to appoint a B. Y. P. U. Secretary. This is a most encouraging phase of our work. Mississippi has shared in the growth of the South and we enter a new year with high aims and expectations.

Miss Buchanan brought a delightful message showing to us the importance of the Junior and Intermediate work, emphasizing the fact that the Director of the B. Y. P. U. work in a church must foster not only the Senior but the Junior and Intermediate work as well. The fact is the only best way to have a good Senior B. Y. P. U. is to have good Junior and Intermediate

QUESTION-How can I as pastor sell the B. Y. P. U. to my folks?

ANSWER-Through the General B. Y. P. U. Organization. The General B. Y. P. U. Organization provides a place in the Training Department of the church for every member of the church. If worked will bring into the service many of the older as well as the younger members of the church.

CONFESSION-The Adult Union has solved the B. Y. P. U. Problem in our church of getting the church interested.-H. V. Redfield, Wig-

A few suggestions for the Weekly Assembly:

Have Sword Drill with Leaders and Sponsors.

Have drill on parliamentary law. Story of some one on our Mission Fields.

Each President "repents" of the sins of his union.

Letter read from Missionary.

Five one minute talks on "Object of B. Y. P. U."

Special music, instrumental or vocal.

Readings.

Short plays.

A funeral service (Burying the The second B. Y. P. U. Directors' Quarterly from the weekly meet-

> Interesting things in B. Y. P. U. Magazine told.

> The B. Y. P. U. Magazine furnishes suggestions each month.

Church, Jackson, has Calvary "Deacons' 'Prayer Service' during B. Y. P. U. hour and meet with the B. Y. P. U.'s at Weekly Assembly.

Your State Secretary presented the 1927 Calendar for Mississippi B. Y. P. U.'s, setting forth our goals for the year.

Dr. Lipsey brought a wonderful message on "The Telling Force in

Character Building", emphasizing the fact that "THE BIBLE" is that

The luncheon at "The Mecca" was most delightful. Mr. A. W. Talbert, President of the City B. Y. P. U., was toastmaster. Mr. Doty had charge of the music and had a large part in making the occasion delight-

Mr. Lambdin took a picture of the crowd.

Dear Miss Buchanan:

In the Oxford Church we have six B. Y. P. U.'s and each Sunday night we all come together for a general closing exercise. A different B. Y. P. U. has charge of the program each time. A few Sundays ago it was our time and we came in and sang a little song to the tune of "The Old Time Religion", one verse of which was, "We are backing up our pastor, We are backing up our pastor, We are backing up our pasfor In our B. Y. P. U." Then we had a Sword Drill which consisted of finding "The Ten Commandments, Love yerses, and questions on different characters of the Bible". We have only twenty members since our graduation exercise the first Sunday in October but our Leader says we are doing good work and we expect to send in an A-1 report at the end of the quarter.

The Oxford Junior B. Y. P. U., -Vivian Heard,

Cor. Sec'y.

State Teachers' College, Hattiesburg, Miss.

The Leavell B. Y. P. U. met Sunday night with thirty members present. After singing "He Is A Wonderful Savior To Me", we discussed the Bible Readings, led by Mr.

Group I had an interesting program for the Union. The subject was "Responsibility".

After a brief, but interesting, talk by our President, Mr. Oliver Phillips, who has labored so faithfully with the union for three months, we were dismissed.

-Clyde Ales, Corresponding Secretary.

Center Ridge and Oakland, Chunky, Miss.

We take this means of extending to the members of the Grace Sadler B. Y. P. U. our most heartfelt thanks for the beautiful waiters, laden with such a nice variety of lovely fruit, and candy, and our earnest prayer is that the dear Father may reward them richly, for this beautiful expression of their love and sympathy.

Our dear Savior has said "As often as ye give, even a cup of water, unto the least of these my little ones, ye do it unto me".

Again, we thank you, every one. -Mr. and Mrs. W. C. Harris and Callie.

JOTTINGS FROM LOUISVILLE

The missionary program of last week was one of the best that we have had yet. It must be said that the reports from the student com-

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Outline, Titles and Topics
Notes, Analytical and Expository
The Lesson of the Lesson
Bible Lights
Maps and Calendar

A Fine Little Gift from Teacher to Class A Timely Tool for Every Teacher

BAPTIST SUNDAY SCHOOL BOARD 161 Eighth Ave., M. Nashville, Tenn.

mittee were accurate and complete. In the December report, which was on work from Nov. 8 to Dec. 5, we find that there were reported 63 Bibles distributed, 156 conversions, 112 baptisms, 9 family altars established, and 60 tithers secured. Those are not all the items we are interested in, but are those which are of vital and common interest to us all.

At the assembly of Mississippi students our speakers were Bro. Langham of Mississippi, and Bro. Schwab of Louisiana. Bro. Schwab is the only man here from Louisiana, and we are glad to have him in the Mississippi group, not only on Missionary Day, but also at our weekly prayer-meetings. He is a regular

The speaker of the day in the genera' assembly was Mr. C. C. Coulter of New York, who spoke in interest of work in the Leper Colonies. His message was very interesting, indeed. This phase of Christian work is one that we cannot afford to neglect. A big part of our Master's work was healing the lepers who came to Him crying "unclean" and pleading for mercy. It seems to me that we often miss the vital parts of Christ's ministry by overlooking interests such as this. The day was one of sincere devotion.

Robert L. Lambright, Jr., was born November 28, a fine, bouncing youngster, weighing eight and onehalf pounds.

> -Richard H. Campbell, Reporter.

He was a young doctor and he had been asked to break the news to the wife of the man who had been run over by an automoble.

"Is my husband really ill?" asked the lady.

"Ah, er-a little run down," said the young doctor hopefully.

Sunday School Department

SUNDAY SCHOOL LESSON December 26, 1926 R. A. Venable

Christian Love, Coming To Expression—I John 3:10-18; Golden Text, John 13:35.

Introduction: Paul represents believers as coming into God's family through adoption. John represents them as coming in through the gateway of birth "from above". Paul calls them "sons". John calls them "children". "Sons" emphasizes the idea of privilege; "children" emphasizes oneness of nature with God, "begotten of God". "Adoption" is used by Paul. John never used the word "adoption". It has no place in his system of thought, since those born into the divine family have no need of adoption. Paul's system of thought is different. The change which John calls "a birth from above", Paul designates as a "spiritual resurrection", and is attended "adoption" and "justification". John never uses the word "justification". It has no place in his system of thought. Paul conceived of the believer as an Old Personality transformed by the resurrection process effected by the Spirit of God. John conceived of the believer as a new Personality, which dates the beginning of its being in the new birth. "Born from above", "born of water and Spirit". Paul and John ascribe the believer's life to the Spirit of A spiritual effect wrought within the spiritual domain of man's being by the mighty power of the divine Spirit. We ought to observe these differences between these two inspired writers, in their use of terms and points of view. Other characteristic differences of these two writers might be mentioned. John never uses the word "repentance". Paul does, sometimes, use the word, but not very frequently. But it is not the purpose of this paper to discuss the differences tween the theology of Paul and that of John.

1st. Note John's affirmations: (1) Believers are children of God, not sons; emphasizing the nature and not the privileges of the believers. (2) The world does not know us and the reason "because it did not know him", (Verse 1). (3) Believers are in the transition state. The type of being to which they are ultimately to be conformed has not yet been revealed. (4) The glorified Christ is the type to which we are ultimately to be conformed. We shall see him as he is, not as he appeared to the disciples after his resurrection, those appearances were accommodative, necessitated by the limitations of the disciples. did not see him as he is, (Verse 2.) (Phil. 3:20.) (5) The believer, inspired by this hope of this glorious transformation awaiting him, purifies himself even as he is pure, (Verse 4).

2nd, Some characteristics of these Children of God: (1) "He conforms life to the Christian code of morals. He is not guilty of lawlessness, for lawlessness is sin, and Christ was manifest to take away sins. He was sinless, his purpose and work is to overcome sin in us. His sinless character is the believer's model, his life and character are to be emulated by the believer, (Verses 4-5). (2) The test of our union with him is the absence of all sin, in the controlling purpose of our lives. He who abideth in him does not live a The controlling pursinless life. pose of his life is to live above sin. He does no habitual sin. He does not practice sin. (3) John advances a step further, and says one abiding in Christ, a child of God, the believer, is not able to live a sinful life. He has not the ability to sin; being born of God incapacitates for the practice of sin. (4) The reason assigned for the declaration that the believer is not able to live the sinful life is that the germ of the divine life abides in him, and he cannot sin, (Verses 6-9). It must be borne in mind that it is not the sinful nature that sins and the renewed nature that does not sin. It is not natures that sin, but personalities. John does not mean that the old man may sin, will sin, but the new man does not, such an interpretation would drive one to the absurd position that there are two personalities in every man; furthermore, it is not the new man who prays for forgiveness, but the old man. The new man has no sins to be forgiven.

3rd. The verses composing the Lesson are only an enlargement upon the manifestation and characteristics of the children of God, and the children of the Devil.

"In this the children of God are manifest, and the children of the devil: Whosoever doeth not right-eousness is not of God, neither he is the message which ye heard from the message which ye heard from the beginning that ye should love one another; not as Cain was of the evil one and slew his brother, and wherefore slew he him! Because his works were evil and his brother's righteous." (Verses 10-12.)

1. There are two supernatural personalities in the world, God and the Devil. These determine the controlling purpose of every man. Those whose controlling purpose is to do righteousness is of God; those whose purpose is to do evil is of the Devil. This relation prompts man to action, and the character and purpose of these activities find their source either in God or the Devil. Those whose abiding and cherished purpose is to practice righteousness are of God; those whose purpose is otherwise than that of the habitual practice of righteousness are of the Devil. The one is the child of God, the other is the child of the Devil. The difference of purpose and con-

so manifestly different there can be no ground for doubt. The very highest expression of "It carries righteousness is love. forward to its highest embodiment of righteousness which man can reach." (Westcott.) "He that loveth not his brother." One who loveth not his brother cannot be of God. A loveless soul cannot be in vital union with God, who is love. primacy of love is rooted back in God, who not only loves, but is himself love. So, love is the fulfilling of the law. Righteousness is a hearty and unceasing response to law, but the law here contemplated is an expression of the will of God, who is the All Loving One.

(1) To love one another is enforced the very nature of God, who is Love. If we are begotten of him, vitally related to him, animated by the germ of divine life. If the opposite of love, hate, is manifest in us, then we are not of God, but of the Devil. (2) Again this love for one another is enforced on the ground of its primacy in God's moral administration. It is "the message which ye heard from the beginning". In the beginning of man's being on the earth, it was reiterated by Christ. The supremacy of love over the spirit and conduct of men was to be regulative of men in their social relation from the beginning. (3) It is enforced again on the ground of the brutal issue, which came of its opposite, hate, in the case of Cain, the first murderer. He butchered his brother because his own works were evil and his brother's righteous. His hatred of Abel came of his hatred of righteousness.

2. John enlarges upon brother-hood in Christ, in contrast with the hatred of the world. "Marvel not, brethren, if the world hate you. We know we have passed out of death into life because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer. And ye know that no murderer hath eternal life abiding in him. Hereby, know we love, because he laid down his life for us; and we ought to lay down our life for the brethren." (Verses 13-16.)

(1) Observe hatred, exemplified in Cain's murder of his brother, is a mark of the world spirit. Cain's deed was in accord with the world's spirit, animated by the Devil, who is a murderer from the beginning. It is the spirit of hate, and of death, which envelopes and inspires the world to action. The world abides in the Devil, so in hate. darkness and death. (2) The evidence of the believer, that he has passed out of the realm of the Devil. which is the realm of death, is that he loves the brethren. He that does not love the brethren is abiding in death. More than this, everyone either loves or hates. The spirit of hate is the spirit of murder. There is no neutral ground. The spirit of hate and the spirit of love are manifestly and persistently antagonistic. There is no compromise, no shading off of the one into the other. (3) The spirit of hate came to full expression in the first murder on the

earth. The enormity of this first murder appears in that it was a fratricide, a foul butchery and prompted by hatred of righteousness. (4) The believer is not left to conjecture as to the nature and issue of love. These came to expression in Jesus Christ. That one laid down his life in man's behalf. By what he did we know what love In Jesus' death we have a perfect exhibition of love. The spirit of self-sacrifice and self-surrender to rescue the unworthy, the hating, the hateful, and the helpless from the realm of death, unto light and life. This marvelous exhibition of love, in Christ's stupendous sacrifice of himself for man, leaves nothing in doubt as to what love is. This exemplification is so clear and outstanding that anyone may know whether he lives in the sphere of this love and exemplifies it in the purpose which actuates him in relation to his brethren and to the world for which Christ laid down his life. That sense of an eternal ought presses in upon the heart of the believer. It is the pressure of love. It is love's entreaty in behalf of a miserable, helpless, dismantled, broken-hearted world. It is the cry of the Crucified One for men and women who will walk in his footsteps and follow his example and exemplify the spirit of love which sent him to the cross.

4th. Our Lesson closes with a very direct and searching question, and an earnest exhortation, "Whosoever hath the world's goods and beholdeth his brother in need, shutteth up his heart of compassion from him, how doth the love of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth." (Verses 17-18.) These verses call us into the scope of common experience. Some have more than is necessary for the comforts and necessities of life. Some are independent, others are dependent, because of the untoward circumstances of life. The more fortunate must attest the love they profess by expressions of compassion in substantial, material form. This is an unmistakable evidence of the genuineness of their profession of love. Our deeds speak louder than words. What we do or do not do speaks so loud that none can hear what we say. What we do defines our relation to God and the Devil. Often one's claim to fellowship with God is discovered by an absence of any expression of the exercise of that compassionate and self-sacrificing love toward the poor, the helpless and the suffering. The love which finds its source in the God of love finds ample expression in orphanages for helpless, hospitals for the sick and the suffering, missions to those who need the Gospel and have it not, and cannot have unless we carry it to them. Without these agencies the gospel of love can never come to full expression to a lost and helpless world, which Christ came to save. Let us not love in mere words, but in deed and in truth.

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PROHIBITION DEPARTMENT By Rev. T. J. Bailey, D.D.

The gains in the United States during the prohibition period of nearly seven years are indeed gratifying, as shown by the following certified facts: Improved health, Mutual Life Insurance Co., 1926 report; 1,000,000 lives saved, U. S Census, Children's Bureau, Dept. of Labor; decreased crime, U. S. Census, Bulletin 8-5503A; decreased drunkenness, U. S. Bulletin 8-5503A; decreased arrests for drunkenness, 55%, reduced alcoholic insanity, 66%, Report of Com. on Alcoholic. Liquor Traffic of 68th Congress; fewer deaths from alcoholism and 6,000 fewer deaths from cirosis of the liver (this disease is due chiefly to Alcohol), U. S. Census, Bulletin 8-5503A; Salvation Army drink cases reduced from 50% to 1%, Comm. Evangeline Booth; drinking in colleges decreased, only six editors of almost 100 report an increase, 213 presidents report decrease, Literary Digest, July 17, -926; economics conditions improved -Savings Bank depositors increased by 23,000,000 persons, amount in Savings Banks increased by \$8,000,-000,000, increase in Life Insurance \$37,000,000,000, Girard Trust Company of Philadelphia.

This means more homes. The sale of small houses has tripled since 1919 Building & Loan Association assets increased \$2,000,000,000, Report of Com. on Alcoholic Liquor Traffic of 68th Congress.

Better homes-Homes are better furnished, wives and families, (not the saloon), get the income, children better clothed, sanitary and health conditions improved, The Salvation Army from a report from 30 cities.

Less poverty-Applications for relief reduced 50%, The Salvation Army from a report from 30 cities. More food-milk and meat (not wine and beer). Milk consumption increased 600,000,000 gallons in one year, meat consumption increased per capita in one year from 139-165 pounds, sugar, grapes, vegetables show similar increases, Illinois Agricultural Association, from a nation-

wide poll. In view of these above authentic facts shall we modify the present law? Shall we retreat?

According to an Associated Press dispatch dated, Bay Minette, Ala-bama, William W. Brandon, Governor of Alabama, Addison R. Smith, David R. Castleman, Jack Daniels, William P. Castleman, Charles P. Anderson, Atticus H. Mullin, Joe Seth, Carr McCormick, and Will Reed (col.), ten in all, were arrested in a camp where they were drinking and playing cards, and placed under bond of \$300 each for violating the prohibition law. The Governor is reported as saying, "If there was any liquor there, I did not know about it", and "Well, boys, if you are convicted, all I can do is to parole you", also, "I regret such action being taken because it may put a blot on the good name of the county". The actions of him and his associates put the blot on the escutcheon of the fair name of the

state. The action of the sheriff retrieved the situation as far as possible. Then the court steps in and adds insult to injury by allowing them a loophole through which to escape, and letting the brunt of the whole affair fall on the defenseless head of the negro, making him the scape-goat. Who at the bottom of his heart believes this? Of course the white men paid whatever was paid.

The recent elections in the United States have been reported around the world as a great wet victory. In France these reports are said to have led wine producers to expect that they would be able to ship wines into the United States in the very near future.

The truth, as usual, in something very different. In the United States Senate the drys have .3 and the wets 22 members. The same majority as before the election. In the House the drys have 320 and the rets 109, with a few doubtful members. The dry gain was only 2 votes, but nevertheless a gain. In the referendum elections the drys lost only one state, Montana.

Notwithstanding the months of vociferous noise and expenditure of vast sums of money, the election clearly indicates that prohibition is as strong in popular sentiment as ever, but also point to the necessity for better dry organization and energetic effort to dispel apathy. The fact that the drys have a gain of only two in Congress, admonishes every lover of our country to exert himself in the interest of prohibition. We are not losing, but we are not gaining as rapidly as we could easily do by putting forth proper exertion.

"Prohibition has had a very marked effect upon our employees. In the past drunkenness was very prevalent, affecting their efficiency and showing its effects on their families. Some of them now come and go in automobiles and their families are better fed and clothed.

"Conditions in the section of town in which our plant is located, and where a large portion of our employees live, are not comparable with conditions as they existed before the saloons were closed."-Mr. R. A. Cochran, Treasurer of the January & Wood Company, of Maysville, Kentucky.

TITHING

"We can talk about prayer and get along with it beautifully, but when we begin to talk about tithing there are many and varied opinions about it.

1st. It is a part of God's Law to tithe. Abraham tithed to Melchiezdec. Gen. 14:20. Jacob and his generation tithed. Gen. 28:20-22. Some might say, but we are freed from the Law, but who freed us? Who is responsible for our prop-Who really owns what we erty? have? There is only one answer: God. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein". Ps. 24:1. The gold and the silver is mine, saith the Lord in 1st Kings 20:3.

It all belongs to God, yet he only demands the tithe as a minimum to be given to him.

And again some of us, after we have gathered our crops and paid our debts, if there is anything left, make a contribution to the Lord; but God says bring me the first fruits of all thine increase. God does not need our money. It is preposterous to think of God begging for our money. It is true that his kingdom needs it for his advancement. Man can't impoverish God! But man can, by failing to follow God's word, delay the advancement of his kingdom. God's law of the tithe is for man's own blessing. God promises us a great blessing if we will pay the tithe. "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive it". Mal. 3:10. And we hear quite a bit said about boll weevil and the cotton hopper. The Lord says I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. Mal. 3:11.

We should love to tithe because, "God loveth a cheerful giver", we should love to give because it is more blessed to give than to receive. But all gifts whether great or small are as sounding brass or a tinkling cymbal unless given through love. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love it profiteth me nothing". Cor. 13:3. We should love to cithe because we belong to the Lord. We are bought with a price, that of the blood of the Lord Jesus Christ. Then again we should love to tithe because this is one of the ways in which God means to send the light of the gospel to those who live in ignorance, darkness and sin. This same gospel message that has been carried to Burma, India, Africa, China, and to the uttermost parts of the earth. "To their might came the light through the tithe".

-N. A. Edmonds.

CLARKSDALE

The last Friday night in November the Clarksdale Baptist Church gave a reception to its members, a Harvest Home gathering. Nearly 50% of our members were present and we have a membership now of 570. It was a great event in the history of our church and all who participated said it was a most delightful gathering. It was not a plan to get our membership together for a money raising campaign but in order that we might know each other better.

Our Woman's Missionary Society served and prepared the refreshments which were provided for out of our church funds. It was a great success and to such an extent that it was voted that it should become an annual affair.

Since then our Every Member Canvass has been made which soon will be completed and the response made by our members has proven

another thing, that not only did our members enjoy, the social side of our Harvest Home meeting, but from it realibe the importance of the spiritual side of our Master's work and are responding accordingly. Our work is going forward along all lines and we are planning and praying that 1927 may be the greatest year in our church's his-

With wishes of continued success for our splendid Baptist Record and its scholarly editor, I remain,

Yours to serve,

—Macon C. Vick;

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In the loneliness that followed, Mrs. Appleby's thoughts turned to the young women of the homeland. Using as an outline a manuscript which she had written year's ago for the young people of Okláhoms, she developed these seven chapters of confident, glorious, triumphant faith.

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HILLMAN COLLEGE

The Hillman Y. W. A. invited the thirty-two children of the ministerial students to a Christmas tree and gave to each of them a toy, some fruit and a sack of candy. It is a question as to which enjoyed the occasion most, the Hillman girls or the little children.

On last Saturday night the piano pupils of Miss Palmeter and Mrs. Snyder and the voice pupils of Prof. Frank Slater gave a recital before a large and appreciative audience. On Monday night the expression pupils of Miss Bettie May Collins gave a Christmas program which was greatly enjoyed.

This session opened with every available place in the dormitories occupied and many girls were unable to get places. Vacancies nearly always occur at the Christmas holidays and there will be room for more girls in January. Those who are interested should write at once for information.

WOMAN'S COLLEGE NOTES

One of the greatest blessings of the year was the visit by Miss Louise Foreman of the Inter-Board Commission. She was able to get next to the hearts of the girls and show them Jesus as many had never seen Him. Lives were changed and new views on life gained. How all thank God for her, and what she meant to Woman's College in the messages, discussion groups and personal interviews! The climax of it all was the salvation of a lost soul.

All efforts and interests are now centered on the Christmas offering. There are early morning prayer services, noon prayer services, and evening prayer services for this campus and Christian people the world over, that Christ may be seen and money given to carry on His work in all the world.

Sunday night in general assembly of the B. Y. P. U. there was an impressive playlet given to stress the Christmas offering. The Y. W. A. program was also in the form of a play and its message of service and love at the Christmas time went home to each heart.

Sunday morning the offering will be made and it is hoped that there may be a worthy, material offering to our Saviour, but it is a deeper longing that lost souls may find Jesus as Saviour and precious lives and hearts be given to Him at this time.

NOTES FROM THE BAPTIST BIBLE INSTITUTE R. L. Holmes

Dr. B. H. DeMent left New Orleans for Los Angeles, California, accompanied by Mrs. DeMent, Wednesday night, December 8. He is to supply for Temple Baptist Church three weeks and is expected to return December 30.

The First Baptist Church of Kenner, La., was organized Thursday evening, December 9, with seventeen

charter members, two who had been received under watch-care and three awaiting baptism. Four came forward for membership that evening, one by letter, one by statement and two for baptism, one a Catholic. Several men have been instrumental in getting the work started. Rev. E. E. Smith, an Institute preacher, is now pastor. Plans are under way to build a church house.

Prof. Ernest O. Sellers, head of the Music Department, delivered an address Monday, December 13, before, the faculty, students and friends of the Southwestern Baptist Theological Seminary, Fort Worth, Texas. The occasion was the formal opening of the George E. Cowden Music Hall. Mr. Sellers was asked to speak on "Preparation for a Church Musician."

Dr. E. F. Haight has been in Greenville, S. C., where he was attending the State Convention and centennial of Furman University. Dr. Haight is a graduate of Furman.

Friends of Dr. G. H. Crutcher are glad to learn that his condition is so much improved that his physician has dismissed his case.

Dr. James E. Dean has been attending the Georgia State Convention in Valdosta, Ga.

Dr. C. C. Carroll has been attending Florida State Convention in Lake City, Florida.

Dr. W. E. Denham spent two days lecturing in Mississippi Woman's College in Hattiesburg last week. While in that state he preached the dedicatory sermon in the new church at Collins, Miss., where James B. Parker, a former student here, is the pastor. The late Dr. John T. Christian was pastor there during the years he was connected with Baptist Bible Institute.

Professor Sellers recently delivered a lecture at the Sinai Synagogue in New Orleans on the Christian Faith. He gave the lecture in response to the invitation of the Rabbi, and he reports a good hearing. At the close of the lecture Prof. Sellers answered a quiz.

OUR EDUCATIONAL NEEDS IN MISSISSIPPI

G. T. Howerton, Starkville, Miss.

We need to extend our opportunities for higher education.

A junior college education at least is as essential now as a high school education was twenty years ago. Business is far more complex, all positions of our life's work demand far more preparation now than 20 years ago. It was self-evident, even 20 years ago that we should have at least one good high school in each county. It is just as imperative now that we have at least one good junior college in each county. There are two ways of encouraging the establishment of these junior colleges-one is the Agricultural High School which we now have in a good many of our counties, and the other is to encourage all towns of 5,000 population to establish municipal junior colleges. Some half dozen of the A. H. S. have already qualified as junior colleges. All others should rapidly do so, and all members of the legislature should be

friendly to this idea of extending higher education.

This junior college movement is only one of several ways in which the State should extend opportunities for higher education. There are others—

- 1. By requiring all our State Colleges to establish college centers in various places, easily accessible to a good number of people.
- 2. By radio lectures and lessons. Each State College should be actively engaged in this kind of extension education.
- 3. By regular correspondence methods which are used by so many colleges in the United States. It is probable that our State Colleges are farther behind in this matter of education of a higher order by mail methods than any State Colleges. Our college authorities seem to have had no very large vision of our needs along this line. The University of Florida matriculates ten thousand students each year in its correspondence departments. In most of the States giving correspondence courses about ten times as many students matriculate in the correspondence departments as in the resident departments. This number will rapidly increase all along the line. But if all our State colleges were teaching ten times as many pupils by extension methods as in resident methods we would then not be reaching all who need our educational services. As an economic proposition correspondence methods should appeal to us, for one dollar spent for education by correspondence will do as much good as five spent for resident instruction. If we want our money which is spent for public education to do the most good we must spend a good deal of it-at least one half-for correspondence methods of teaching. There is every argument in favor of this movement, and none against it worthy of note. Public instruction should be for the public, and unless we use mail methods of instruction only a very limited number of the public can take advantage of public education of a higher order -such as is now needed by all. If we propose to democratize and economize our system of public education we must of necessity go out and do it by correspondence.

A TEXAS NORTHER By Jennie N. Standifer.

For two weeks many of the citizens of M——, in North Western Texas had been giving time, mind and soul to a religious revival. There had been a great spiritual awaken-

ing. Mary Harwood was praying and trusting that every girl in her Sunday School class would be converted. The evangelist, Dr. Raymond, from his first sermon had laid special stress on the power of prayer. Time after time Mary had the joy of seeing her petitions answered, but there were two girls of whom she was very fond, Janie Flemming and Grace Gordon who remained indifferent. They were remained indifferent. daughters of well-to-do-parents, bright and attractive, and in the. senior class at high school. In the social life of the younger set of M----, they were acknowledged leaders. Both these girls had come under conviction during the meeting, and seemed almost on the verge of making the surrender of their lives to the Lord. Their influence as Christians among their friends would be wonderful.

Then came a thunderbold as from a clear sky. In the morning mail, came an invitation to Mary from Mrs. Arthur Austin to a dance to be given in a large barn at the rear of the beautiful Austin home. Mary never attended dances and was indignant at this evident attempt to break up the revival. She hurried to the morning service, with an aching heart. The meeting was being held in the City Hall, as the church auditorium was too small for the congregations. After the benediction Mary went forward and began telling the evangelist of the proposed interference with the meeting. Among those who crowded around

(Continued on page 13)

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Work begins after the holidays on Jan. 3rd. Many girls were unable to get places when the session opened. A few places will be available for the second semester. Hillman is an accredited school offering four years of high school and two years of college work. Located at the center of Baptist influences of Mississippi. Write at once for information.

M. P. L. BERRY, President.

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East Mississippi Department

By: R. L. Breland.

Baptist Historical Committee

At its last session the Mississippi Convention of Baptists adopted a resolution authorizing the President to appoint a permanent committee of three to be known as the Mississippi Baptist Historical Committee. The duties of this committee were, briefly stated, to collect and preserve Baptist history in this State, to arrange for a library or depository for the safe keeping of books, church records and other material as may be collected, and to create a general interest among the Baptists in this important, but neglected work.

As I view it, this is a very important and much neglected work among Baptists. Our State is rich in the most interesting and inspiring historical matter that should be preserved and put into some permanent form for the use of the future generations; and this historical matter is fast being lost because of the death of our older members and the destruction of much valuable information contained in church records, associational minutes and records of other meetings and institutions.

In the past we have had a few efforts at writing a history of the Baptists, but these have necessarily been far from full or complete for lack of cooperation and information. Among books of this kind we have J. C. Foster's "History of Mississippi Baptist Preachers", and Bailey and Leavell's "History of Mississippi Baptists", Dr. J. T. Christian just before his death wrote a "History of the Baptists of Mississippi", which is still in manuscript form so far as I am informed.

The recently appointed committee asks the hearty cooperation of all the Baptists of the State. Let each district association appoint a Baptist History Committee to collect data in their local association and cooperate with the State-wide Committee. Let each minister prepare a brief biography of himself and send to the committee. Also a brief historical sketch of each Baptist church in the State, which now exists or has existed in the past, should be prepared and sent in. Church, hospital, school, orphanage, conventions, associations and other institutions belonging to the Baptists in this State may send records and minutes for preservation. Would like to have a continuous chain of minutes of State Convention, General Association and each District Association as well as catalogs of our schools. All these are full of valuable historical material. Send a copy every time you publish a new one. Baptist papers, church bulletins or any paper that tells about Baptist work will be gladly received.

The President saw fit to appoint the writer chairman of this committee, and with him Dr. P. I. Lip-

sey, Clinton, and Rev. J. L. Boyd, Magee, were associated. A suggested organization has been made as follows: Rev. J. L. Boyd, Secretary, and Dr. P. I. Lipsey, Treasurer and Custodian. No money is contemplated in the resolution, but plans are being laid for progress in the future.

We crave suggestions and the hearty cooperation of all Baptists; when you are written to please answer and do the things asked when

Notes and Comments

It is reported that Pastor C. W. Crosswy has resigned at Senatobia, after a year there, and will go to Oklahoma.

The writer met Rev. O. A. Eure on the train the other day. He was at one time pastor at Como, but for three years now has been Chaplain in the Navy, stationed in California. He, after a short visit, will go to Chicago for further study. He talked as though he would return to the pastorate in the near future.

Rev. J. L. Reese has resigned at Hopewell, Yalobusha County, and has accepted in Lafayette. He expresses a loyal heart to the Baptist

Died-Sister Martha L. Tankersley (nee Schmitz) died at Coffeeville Dec. 12th. She was for 40 years a member of Elam Baptist Church, where she was baptized by Elder George Goodwin. She was 73 years old. Leaves a husband, two sisters and four brothers.

We are glad that our governor, Hon. H. L. Whitfield, will soon be in his office again. He has made us a clean, honest, and business-like officer. No shadow or suspicion hangs over his administration, and our finances are much improved. Blessings on him.

(Continued from page 12)
the preacher were several deacons, and a number of consecrated women. All began to deplore the intended dance.

"She has invited four hundred guests, and is to have a city band, and a city caterer to furnish re-freshments," declared one of the deacons.

"Why a dance at this time?" asked Dr. Raymond.

"Mrs. Austin is having a house party," the local pastor explained.

"The meeting is interferring with the entertainment she has planned. She says this revival will ruin Msociety if it keeps on much longer. Of course she means the society she

"But what can be done to stop this dance," asked Mary. "I have learned that two of my Sunday School class who are under conviction, are invited, now will a plunge into worldliness at this time effect them?"

"Lead them back into the world, and they may waste many years that could be spent in the Lord's service. Or they may be forever lost," replied the evangelist. "Has

any one talked to Mrs. Austin?"

"Yes, and she refuses to give upthis barn dance," replied the president of the Missionary society.

"There is only one remedy," as-"That is serted the evangelist. prayer.. We will meet here at two o'clock this afternoon and ask God to stop this dance if it is His will. He can do it, and we will pray with faith, never doubting."

At two o'clock the evangelist, the local pastor, and a number of devout spirit-filled men and women met and held a special prayermeeting. They begged the Lord to prevent, in His own way, the entertainment which would be a stumbling block to young feet, and hinder the work of soul saving. One after another of the little band prayed earnestly, believing the Father's promise to answer. An hour passed. A deacon closed the service with a prayer of praise and thanksgiving. He looked from the window as he rose from his knees, and cried:

"There is a dark cloud rising! And that is thunder. We must hurry to our homes for a norther is coming."

It was early in October, and had been very warm, but a bitter, cold wind was blowing before Mary reached home, and drops of rain were beginning to fall. Within an hour the streets were running rivulets, and water covered the lawns and yards of the prairie town.

At six o'clock, Henry, Mary's brother, returned from the office where he worked as a stenographer, built a fire and changed his wet clothing.

"The jazz band from the city which came down to play at the dance Mrs. Austin wanted to give, left en the five o'clock accommodation train," he told Mary. "They got soaking wet, for it was raining when they reached here. They went mad as March hares, for after all their wetting and trouble Mrs. Austin paid them only half price. And that barn! It was two feet deep in water at four o'clock, and not a place in town where those four hundred guests could be entertained. Guess the evangelist and preachers are glad that norther happened at this time."

"It didn't happen," replied Mary. "It was the answer to the prayers of God's people."

(Continued on page 16)

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COLLEGE COLUMN

M. S. C. W. NEWS NOTES

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years

The hopes and fears of all the years Are met in thee tonight.

Christmas Program L. S. B.

Sunday afternoon, at four o'clock the Band held its last meeting before going away for the holidays. The Workshop had evidently been visited by "Miss Christmas Spirit", for it was all aglow with Christmas decorations and rose colored lights. The beautiful little Christmas tree. the lights, and the radiant faces of the girls seemed to say "Merry Christmas". Even the soft, reverent music seemed to be speaking very softly-"Peace on earth and good will to men". After our president had read the story of the Annunciation, we sang "Joy to the World", which was followed by a chain of prayer. The program for the afternoon consisted of a general discussion of how we might make people happy Christmas and put more of ourselves into what we give and do-the gift without the giver is bare! Some are going to visit the sick and old people, sing carols, tell stories, lighten the home cares, teach Sunday School classes and one girl is going to do something to make the little colored children on her plantation happy. Christine Causey read a beautiful ballad-The Spirit of Christmas", and it was so real it made us think she was sitting in our midst. A prayer by Miss Johnson concluded the pro-

"Merry Christmas and Happy New Year!"

-Paula Griffith, Reporter.

Christmas at East End

Our Sunday School class was full of the spirit of Christmas Sunday morning. Mamie Brooks had made the room gay with decorations and flowers. However, there was much regret that our beloved teacher, Miss Elizabeth Smith, could not be there. She was called away on account of the illness of her mother. Most of our time was spent in prayer for her and for the recovery of her mother. Mable Reeves taught the class.

Mr. Sansing's sermon was on tithing. Sunday night he preached a Christmas sermon on the birth of Christ.

The B. Y. P. U. was at its best Sunday night. In spite of the weather, we had a greater number present than we have had this year. Group 3 had charge of the program with Mr. Rainwater as captain. The subject discussed was "responsibility". After the regular program of course we had to get Christmas into it somewhere, so Ruby Trigg told the story of "The First Christmas Tree" by Eugene Field.

-Reporter.

Christmas Tree

On Tuesday night at 6 o'clock "Queen Christmas" came to the Workshop. For her delight the many joys of Christmas were presented and among them were Light, Gifts, Feast, Tree, Decorations, Bells, Snow and finally the Spirit of Love, to whom she awarded the palm. All of this affair was for the pleasure of about 35 little boys and girls who were our guests on that night. The Baptist girls, in cooperation with one of the W. M. U. Circles, gave this tree to a number of children who ordinarily would not receive many gifts. The occasion was a most happy one for everybody present. David McClanahan told a Christmas story. Many little hearts left the Workshop happy and full of sunshine . A

Those taking part in the Pageant were:

Beatrice Ross, Rosanel Aldridge, Opal Sharp, Virginia Miller, Martha McArthur, Lillian Broadway, Mary Frances Gridley, Miriam McPherson, John Alma Canfield, Estelle Tate, Mabel Spight, Martha Moore Causey, Christine Causey, Arimenta Coward, the little Page.

Y. W. A. Christmas Program

The Y. W. A. met on Wednesday afternoon with the Traylor Circle in charge of the program. An appropriate and a very attractive play—The Gleam from the Star of Bethlehem—was rendered by several members of the Circle.

The latter part of the program was given over to business. The President gave a report of the meeting of the Workers' Council, which was held the previous Monday. Vela McKinley has been elected reporter, and Virginia Travis the new Treasurer. Definite plans for work were given to the Personal Service and Poster committees. We feel proud of our Y. W. A., for every member has some definite task to do.

-Vela McKinley, Reporter.

CROSSING THE BRIDGE BEFORE YOU GET TO IT (By An Old Minister)

Some years ago the old minister was returning home from a long trip. The night before he reached home it rained and turned bitterly cold. The house tops, fences, ditches, bridges, etc., were sheeted over with ice the next morning when he got in his buggy to finish the journey. He immediately began to be anxious as to how he would be able to cross a large bridge that spanned a river between him and his home. His horse was not shod, and he feared that it would slip and fall if he undertook to cross the icy bridge. He "crossed the bridge" many times before he came to it. When he got near the bridge he noticed that the sand had been considerably stirred up, as if a sick horse might have been kicking and wallowing in the road. But when he looked up on the floor of the bridge he saw, to his great joy, that it was covered with sand, so his horse went over

without slipping at all. He soon overtook a man with a team and said to him, "My friend, I certainly appreciate your sanding that bridge, as I would never have thought of doing it". He said to me, "If you had undertaken to cross it without its being sanded, your horse would certainly have slipped, as the floor of the bridge was as slick as could be". And then I thought-"How often in my Christian life have I looked ahead for troubles that never came". There are so many who "cross the bridge before they get to it", and afterwards find that the bridge, has been sanded,-that the difficulty has vanished.

It is said that a man started for a walk one very foggy morning. He saw in the distance an object approaching him, but on account of the dense fog he could not distinguish what the object was. It looked as if it might be a monster of some kind. As he drew nearer he saw that it was a man and not a monster, but still could not tell whether it was a friend or an ene-But when he met the object that had given him so much uneasiness and anxiety, he found, to his great joy, that it was his own dear brother. So, many times, we look into the dim, misty future and imagine that serious troubles are coming upon us, which turn out to be "blessings in disguise". A great statesman is said to have adopted the following as his rule in life: "Yesterday is dead, forget it: tomorrow is unborn, don't worry; today only is ours, let us use it well". The Master said: "Take no anxious thought for the morrow". He also said: "Son, go work today in my vineyard". The immortal poet said: 'Trust no future, howe'er pleasant,

Let the dead past bury its dead; Act, act, in the living present,

Heart within and God o'er-head."

BELZONI

On last Sunday, Dec. 12th, we began our fourth year as pastor of the Baptist Church in Belzoni. In the past three years we have received 180 members, or an average of a little more than one for each Sunday. The church has paid in for all purposes during this time an average of \$1,000.00 per month. Our house of worship is now more than two-thirds paid for and completely furnished, the W. M. S. of the church having installed a beautiful suit of pulpit furniture in October last.

At regular meeting of Deacons last Tuesday evening, a check-up showed that subscriptions to the current expense budget for 1927 approximates \$5,000.00; this is a little better than we have ever done before and with N. B. Leggitt as Chairman and Mrs. W. J. Cheatem as Secretary of the finance committee, we feel that the finances of the church will be wisely and successfully directed. In God's name and for His glory, we begin our new year together.

Fraternally yours,

-J. H. Hooks.

IN MEMORIAM

Mrs. Ike Smith Passes

On October 20, 1926, our entire community was saddened by the death of our beloved member, Mrs. Ike Smith, better known as Miss Phebe.

She has been a faithful member of our church, Little Bahala, for about thirty years, and has ever been found at her place of duty.

She leaves a husband, a daughter and three sons to mourn their loss.

We, saddened by the consciousness that earthly ties have been riven, but happy in the contemplation that some sweet day we shall see her again on the other shore, shall always hold her memory in veneration.

Mrs. R. E. Guess Mrs. Annie Parnell Mrs. Edgar Smith W. P. Sandifer (Committee)

John South, Born 1862. Died 1926

As the years go by the friends who have made Life's pathway a pleasant road over which we travel, slip away. Some leave us before the morning has marked the noonday. Others walk beside us till near the sunset hour. Perhaps these last are the ones we miss most.

In the Home Going of John South there are many friends and loved ones left behind, that miss his quiet manner, his simple words of cheer, and his constancy as a companion. Above all his immediate family are realizing a loneliness never known before.

Mr. South was born in Virginia; but his parents moved to Crystal Springs, Mississippi, in his early boyhood. There he attended church, Sunday School and received his High School education. In early manhood he moved to Steen's Creek, now Florence, Rankin County, where he entered the business world, and soon became a leading citizen of the community, both in church and civic affairs.

He was married in 1887 to Miss Annie Ailes, daughter of a prominent physician of the day. Together they made a home for themselves, their charming children, and their hosts of friends, that is remembered by all who had the privilege of sharing it as a well nigh perfect home.

Some fifteen years ago he moved to the Delta, near Clarksdale, and remained until a short while before his Home Going. Realizing some months ago that he had not much longer to tarry here, it was his desire to return to Florence, where ties of love were strong. Here he and his faithful companion lived in the home of their daughter, Mrs. Dr. Whitfield, until the end came September 23, of this year.

As is nearly always the case when one of God's children is called to come up Higher, the last days were the brightest and sweetest. Realizing that he could not tarry much longer, he forgot self and suffering to cheer and comfort those he was leaving behind. He esteemed it a

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labor. What counse sweet would reach

our hears oppressed? "Trust in our aviour; lift and love your neighbor.

Serve patienty; live truly; give your bes."

Resolutions of Appreciation and Symathy

We, the Baptis Church of Terry, Miss., desire to epress to the family of Mrs. Leoi Farlow, who passed away Nvember 23, 1926, our sympathy an love in their bereavement.

Be it resolved that we recognize Mrs. Farlow's the Christian character and her fithful devotion to

Be it further solved that while we mourn her gong, yet we rejoice that she was reay to meet her Savior.

Be it finally reolved that a copy of these resoluting be sent to the family, to the Diptist Record, and a copy be spread in the minutes.

In Memoriam Siter Cora Rushing Galdis

Jno. T. Walters

She fell sweety asleep in Jesus in Street's Sanatrium. Though only 39, she had provin remarkably useful, a benediction to her honored husband's churcles. Her husband, Rev. P. M. Gadds, four motherless children, also herfather, B. G. Rushing, and nine roble brothers and sisters, and a lost of others are left to mourn this saint.

No woman in her home town, Alto, La., was more respected. We preached the fureral at Bethlehem, and laid her to rest at Lone Cherry. Both places tenderly loved her.

Though suffering, she passed out amid triumphant and rapturous praises.

REPORT OF WORK AT UNION, MISS.

Sunday, December 5th, was a glorious day with the membership of Union First Baptist Church. Qur pastor and the deacons had appointed a Budget Committee and invited our membership to come up "to the help of the Lord" on that day making up a single co-operative budget. Early the people began to come and cheerfully pledged agreeing to pay every week as the Bible plan, as the Lord hath prospered them, laying by in store, on the

first day of the week. Envelopes were given and the committee in the afternoon saw those who did not come. The Finance Committee announced that our church was out of debt. A call for Rev. G. O. Parker, our pastor, for full time work with us. A happy people and a wonderful pastor.

THE BAPTIST RECORD

Brother Parker came to our work five years ago for half-time work and as we did not have a pastor's home, he lived at Harpersville, serving that church two Sundays and Union two Sundays. Under his wise leadership we built a modern neat pastor's home and he moved on the field. With his ministry of love and wisdom in leading, the pretty pastor's home-well furnished and a pride to our town-was paid for, and then began a work of building an addition for Separate Rooms for our Sunday School work. This building was completed and equipment provided. Last year Brother Parker served for three Sundays each month at Union and one Sunday at Neshoba and afternoon appointment with Rock Branch Church.

Our membership has grown over a hundred and fifty members and the denominational gifts which were stimulated and brought from a meagre pittance prior to the Seventyfive Million Campaign to a happy increase have been kept quite well forward and the Single budget we adopted this year is a source of pride to our people.

Brother Parker is Moderator of Newton County Baptist Association, has served faithfully as a Trustee of Clarke Memorial College the past three years and held from six to twelve revival meetings each year with many conversions resulting from his powerful gospel sermons and faithful evangelistic efforts.

He was selected as a member of our State Mission Board at the last Convention, which place he will fill with honor to our denomination and to our Lord and Master.

Brother Parker is a lovable man, gentle of nature, large of stature, great in kindness, forceful in preaching the Word, loves and serves the Lord and is aggressive in his serv-ices to bring people to endeavor large things in the name of the

The budget adopted for our church includes our denominational program, pastor's salary, a paid secretary and treasurer, the Baptist Record to each home and incidental items, and with the every week preaching service and the desire of the people to honor God every week in gifts to Him, we face the tasks of 1927 earnestly and happily.

We are happy in our work and proud of our pastor and of what God is doing through his ministry at Union. May the prayers of God's people be for God to lead us forward more and more.

-W. N. McLemore.

THE COMING OF THE ANTI-CHRIST

Walter E. Tynes, who was born in Mississippi, "Born again" and baptized in Louisiana, and spent ten

years in the ministry in Mississippi and Louisiana, and forty years in Texas, preaching the old time religion as pastor, evangelist, and Bible lecturer, has within the last few years been engaged in writing and publishing booklets on Biblical subjects. His latest issue is "The Coming of the Anti-Christ, or The Roman Catholic Hierarchy versus The New Testament Christianity.' It demonstrates by facts and figures that the Roman Catholic Ecclesiastical Hierarchy is the Anti-Christ and that The Pope is in the development of "The Man of Sin" described by the Apostle Paul in 2 Thessalonians 2d chapter. The book has been pronounced a strong indictment of Roman Catholicism and while frankly very critical, is written in a fraternal tone towards sincere Catholics. Its object is two-fold: (1) To give warning to all Evangelical Christians and American Citizens of the menacing aggressiveness of the great Romish Hierarchy, and, (2), To open the eyes of the deluded Catholics, as far as possible to the logical and awful consequences of their false theory of Christianity. It is good missionary literature. Get it and use it with your Roman Catholic neighbors. It is priced, single copies at fifty cents; 100 copies, \$25.00; 50 copies, \$15.00; 25 copies, \$10.00. Sent C. O. D. to pastors or churches or other responsible parties. Order from the author: Corner Commerce and Kendall streets, Houston, Texas.

DEDICATION OF BAPTIST . CHURCH

Sunday, Nov. 28, was a joyous day for the Baptist Church of Collins. Dr. W. E. Denham, of New Orleans, one of the foremost pulpit orators and Professor in the Baptist Bible Institute of New Orleans, delivered an impressive sermon on "The Meaning of the Church". This was the dedication sermon, the Baptist Church now being free from all debt on its new building. In this splendid address Dr. Denham gave a history of the church as a building and challenged us as a body of people to keep the life within the church such that the word "Icabod", meaning "The glory has departed", might never be written above our church door. A most enjoyable feature of the morning service was the solo by Mrs. Denham, who sang "The Bells Are Ringing".

The evening service was a kind of "taking stock" in all the departments of the church work. Splendid reports of activity in all various branches of the work given by the leaders of the different organizations. Every department of the church is alive and engaged in activities that are building up the spiritual conception of the members. Sunday was the anniversary of Brother Parker's coming to Collins, and was an appropriate time for these reports. Each speaker gave honor where honor was due, giving the greatest credit to Bro. Parker, whose untiring efforts and stimulating leadership in the last year have

built up most of these organizations. One of the greatest accomplishments of the year was the paying off of the church debt, amounting to over \$4,000.00.

The bank notes were burned as a dramatic close of the service, Bro. Parker offering a prayer of dedication and rededication to God's service while the flames destroyed all evidence of our former indebtedness.

THANKS!

We take this method of expressing to our many friends and acquaintances our heartfelt thanks and sincere appreciation for the many kindnesses shown, the sympathy expressed and contributions administered during the illness and death of our beloved son and brother, Kirby T. Wroten.

It indeed lightens the load on our hearts and makes us more able to bear the sorrow, when we think of the tender words and noble deeds that have been extended us.

-Mr. and Mrs. J. M. Wroten and Family.

Webb, Miss.

CLARKE COLLEGE MINISTERIAL ASSOCIATION

Our Association has been doing a great work recently. It seems that each meeting is better than theones before. We preachers feel that we are brought closer to the Lord and that we receive more good in these meetings than anything in school, except our regular Bible study, which is taught by Dr. R. A. Van-

Our officers have been elected for the second term. They were elected Friday night, December 3rd. They are as follows: R. C. Bounds, President; Oury Buckley, Vice-President; W. U. Edwards, Secretary; Elton Barlow, Reporter.

Friday night, December 10th, the association met and had an experience meeting. There was also a special prayer for one of our brethren who was with us last session. The president appointed appointed the different committees also.

We meet every Friday night, and we want everybody who can to meet with us. Visitors are always welcomed. We were glad that Brother F. H. Miller, who is now a senior at Mississippi College and one of our former graduates, visited us December 3rd. He brought us a great message.

We want the Christian people to always remember us in their

-Elton Barlow, Reporter.

"Did you hear me play over the radio last night?"

"Yes, but who is the fellow static who sang with you?"-The American Boy.

"Gwan man, yo' ain't got no sense nohow."

"Well, if ah ain't got no sense what am dis here haid for?"

"Dat ting? Dat ain't no haid. Dat's jes a button on top ob yo' body ter keep yo' backbone from unravel-

The Desperate Condition of our Foreign Mission Work. A returned missionary speaks from his heart and tells how the situation may be relieved.

Only those who have spoken recently with our Foreign Mission secretary, Dr. J. F. Love, can understand the extremely serious situation which confronts the foreign mission work of Southern Baptists. The writer has just had a conference with our beloved secretary at the Louisiana State convention. I wanted to ascertain whether Mrs. Leonard and I could under the circumstances hope to be returned by the Board to our work in Harbin, China. After hearing our pleadings entreaties and reasons why we just must be sent back next spring, your secretary had to tell us-and with distress, the greatest seriousness and tears in his eyes that he could entertain absolutely no hope of the Board being able to return us to China unless large sums of money come in between now and the end of the year. The debt, he said, has reached such proportions that it must be reduced.

My dear brethren and sisters of the Southern Baptist Churches you cannot realize how desperate is the situation. Dr. Love told us of a motion was made to actually recall immediately from the foreign fields two hundred of our five hundred missionaries. The matter was debated and prayed over for many hours. In their distress the members of this Board, which represents you, could not make up their minds to do this terrible thing, for brethren, it is simply unthinkable. Yet there seemed nothing else to do. The Board then adjourned for prayer and more light as to what should be done. Mr. Love stated to me that he had worried and prayed and thought until his mind seemed dazed, and his heart almost broke. Hoping that you would make it unnecessary for the missionaries to be recalled, he offered as a counter proposal that the missionaries now at home be notified that they would be discontinued, and then if our people still insist that those on the field be recalled this would be done. The missionaries at home were then notified that we would do well to look for other work, that at present there are no available funds, not any in sight, to send us back.

What are we to do? Some have already sent in their resignations, for it seems that your interest in foreign missions is not sufficient to continue their support. Others are contemplating applying to other mission boards. Still others of us are hoping that during these next few weeks the Christmas Love offering of this year will be so large as to make it possible for us to be sent back. Do you know that some of your missionaries who have not been to the homeland for seven years or more and are in need of rest refuse to listen to their friends or physicians and come home for much needed furloughs, fearing they will not get back.

But, brethren, those of us who are

at home cannot think of doing other than returning to our Lord's work in the foreign lands which need us so much. Mrs. Leonard and I have been in China sixteen years, this being our second furlough. We are now in the prime of life and have just reached the point in our missionary work where we can be of greatest usefulness. This is true of many of your missionaries now at home. We were never needed so badly in China as at the present time. It is true that China is in great political unrest and distress, but it is just in such times that He who said "Come unto me all ye that labor and are heavy laden" is needed most. In regard the Chinese people and my Chinese Christian Brethren as needing me now as never before, and look upon the present situation as affording the greatest of opportunities. It is a great pleasure to live in this wonderful country America and enjoy its many blessings, comforts and pleasures, but we plead to be sent back.

What can you do to relieve the situation? There are many things you can do. We must appeal to you as individuals.

- 1. Secure for Foreign Missions during the week of prayer and the Love offerings of the next few weeks every possible dollar that may be had. This is very important.
- 2. Obtain special large gifts for Foreign Missions. The cooperative program as outlined at the last Southern Baptist Convention makes provision for this. (1926 Minutes. p. 49). There are people of means in our Southland who should give great sums to Foreign Missions as they do to our educational and other institutions.
- 3. Get your church to give a larger percentage of its funds or budget to the southwide cooperative work. When less than one-half of your budget goes to southwide work, and then this is divided up among seven or more other subjects, a very small part of the whole reaches Richmond.
- 4. Urge that church and other building plans be postponed until our foreign, Home and State work is out of debt. All building operations in the foreign fields were discontinued four years ago. Do you not think our churches at home could wait awhile? They could at least build less expensively.
- 5. Pastors preach on Foreign Missions. All the way from Virginia to Louisiana and Texas, we hear the people saying: "Our pastors do not preach on Foreign Missions." The president of one of our great institutions said to me he had not heard a sermon on Foreign Missions in ten years. Many tell us that their pastors have not preached on Foreign Missions since before the Seventy-five Million campaign. The Bible is full of Foreign Missions. My dear pastor, in the name of Christ our Lord, who died for the millions that have not heard, and for the hundreds of us missionaries who crave to tell them of Christ, I beg you to preach on foreign missions.

6. Arrange for the missionaries at home to speak to the Churches. We are here for rest, but under the

distressing circumstances we are glad to fill every minute of time, if necessary, to present the claims of, Foreign Missions. But we can speak before the Churches and Convention only when asked.

- 7. Organize mission study classes among laymen. They have time to attend their lodges, Rotary, and other clubs, and could attend the noon hour. Let the pastor begin with a class for his deacons. Country people would enjoy such a study. Most interesting books can be had from the Educational Department of the Foreign Mission Board, Richmond, Virginia.
- 8. Pray, brethren and sisters, pray. This is the greatest need. We are trusting too much in our organized machinery and not enough in God. Cry before Him, I plead, that He may hear us in our distress and helplessness.

CHARLES A. LEONARD. Baptist Bible Institute, New Orleans, La.

(Continued from page 13)

"Why don't they pray for Mrs. Austin? She is a church member, but ought to wear a tag to let it be known. Nobody would suspect it from the way she lives."

"I will bring her name before the 'Praying Band" this evening."

"Good, and why not pray for old Arthur Austin? He is as wicked and hardened as satan wants him to be.'

"We will pray for them both."

Mary brought the names before the "Praying Band" that evening, and there were pleading supplications for the man and his wife who were indifferent to the salvation of their souls, as, well as the house guests who were lost.

Again there was a two o'clock prayer service by consecrated Christians. That evening after the sermon, there was the usual call for confessions and expressions of those wanting prayer. An elderly man with a hardened face showing deep emotion, rose and stammered:

"I'm a great sinner, and I didn't know it until yesterday, when that norther struck, and a herd of my cattle stampeded. Two of the cowboys were killed. I had to short my horse and lie under his carcass to keep from being trampled to dust. I thought of things while I lay there and that sea of steers passed over me, that never bothered me before. I know I was liable to die at any time, and I wasn't ready. I prayed -I never prayed like that before. I have kept on praying. I want these preachers and these Christian people to pray for me. I want salva-

tion. Pray-pray-for me frie The requested prayers were but seemingly there was no Several days passed and still

came no answer.

One evening Dr. Burton, pas the church, went to Mary Ha as she sat in the cheir and as

"Is your mother here?" "Yes. She is with my brothe the side entrance dor."

"Mr. Austin says he cheate years ago, when he forecle mortgage on a ranch He fee she can never forgive him."

"I know she harbors no har ing."

"Bring your mother to th of the building and we will them settle the mater at or

Very humbly the rich ranch fessed the unfair advantage taken, and promised to resto amount due Mrs. Hawood w terest. He begged for forgi It was freely granted. The o was converted that evening united with the church.

"Seems to me," remarked Harwood walking homeward mother and sister, "that a norther can be a power for well as for destruction."

"Yes," agreed Many, "that brought mother her just due vation to a hardered sinne best of all, every girl in my School class is a regenerated member. Bless the Lord for ing a cyclone."

"Do you realize what there are in a drop of water?

"Yes, my wife and I spe honeymoon looking at one."

"What! Gazing at a drop

"Uh-huh. Niagara Falls! ton Transcript.

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